The Law of Seven

and

The Law of Three

As applied in daily life

by

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Introduction

This collection of excerpts is concerned with the application of the Law of Seven and the Law of Three in daily life and how they relate to the pursuit of one's aim involved in completing a project and overcoming the difficulties in completing that aim.

There is extensive discussion of how the Law of Three is contained in the Law of Seven and how the seven goes to three and eventually the three goes to one. There are also a few excerpts relating to the Cosmic Ray and our position on Earth.

The relationship of the Law of Seven and the Law of Three to the Enneagram and the Three Body Diagram are discussed in the compilations titled: *The Enneagram* and *Introduction to the Three Body Diagram*.

In the fall of 1936, Gurdjieff once described the Octave as:

"The octave is the mathematical formulation, in respect of sound, of that series of phases through which all creation—physical and psychological—must pass upward or downward in the phenomenal changes of nature."

And also this dialog:

After a wonderful dinner he plays a new music, then he asks Miss Gordon "Which you like best, what you eat or what you just now hear?"

Miss Gordon: But is such different thing, Mr Gurdjieff.

Gurdjieff: For me all is same. Different octave but from same scale I compose. I hope someday the unity of the law of Heptaparaparshinokh you will understand—everywhere is same.

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Do you know where your aim is? If you have forgotten, come upstairs when no one is here in this Barn. Stand in the center of the building, look through the window where the Enneagram is, and look through it, through the Law of Seven and through the Law of Three to a point in the Universe as far away as you can, as far away as your perception will allow, as far away even as your Awareness will allow you a concept; and stand for one moment and breathe deeply for three times and keep on looking in that distance. There is your aim. And then you go back, quietly.

M1825

Section 1

Basic Concepts

The Law of Seven and The Law of Three

M1991

You know that progress, in phenomena on this Earth, follows certain rules which we call 'octaves'; that is, the progress of phenomena is subject to the Law of Seven. Gurdjieff calls that the Law of Heptaparaparshinokh. It is an indication simply, exactly as a note is struck and an octave on the piano is dependent on the two Do's, that in between there are certain sounds when struck in accordance with rates of vibrations as agreed upon, not necessarily in accordance with Bach, but definitely in accordance with a certain scale which we call from our standpoint harmonious. That, of course, there are alee cacaphonical notes and that there is also a certain possibility of harmony which is not expressed by means of the ordinary "Wohltemperierte Klavier", but that doesn't really matter when we all compare with the same kind of a measure.

In general an octave of course is Do, Re, Mi, Fa, Sol, La, Si and then Do. It is an interesting arrangement of vibration rates. The distances between the notes are not always the same, but again for practical purposes it doesn't matter if they differ a little, but they do differ at two points quite fundamentally. And the note Fa is one-and-a-half compared to the distance between Do and Re, and the note Si-Do is one-half compared to the distances between the other notes. So that this octave is really a very strange kind of an octave. There is a Do-Re-Mi more or less in equal distances from each other, but when one is at Mi it is very difficult to get to Sol because the Fa, we call that a 'Fa bridge', and the distance is one-and-a-half. If you're familiar with musical notation you know what I mean. C-D-E-F is one-and-a-half. The F sharp is again the full note. And the G is comparable to the Sol. Then again the distance between B and C as a higher octave is only half a note.

You have to look at this octave as if originally it was equally divided between the notes. But for some reason or other which cosmologically can be explained, the Sol-La-Si was shifted over towards the higher Do, making then the Fa note one-and-a-half and the Si-Do half a note. What is the meaning of it?

If I work on Earth and there is a phenomena that takes place, the law is, in striking a note as the beginning of my activity, that in following such activity with the initial energy it runs dry at a certain point after it has gone

through a triad of Do-Re-Mi and many times at this Mi I will return again to Do because my energy has been exhausted.

You can verify the activity of an octave or that what takes place as an octave in your ordinary life. Look at the interest you might have in starting something and being stimulated sufficiently even to bring it up to a pretty good height, but there is something that is the matter at a certain place and then you need some influence of a certain kind from the outside world perhaps, or something that could be produced within one. Take an ordinary example, when you play music and you come to a point where it is difficult to overbridge the difficulties that you must solve because it belongs to the music itself, if you want to play it well. You go to a concert and you hear someone else play it; you are inspired and the next day you start again. And maybe you have enough new energy which will help you to overbridge that difficulty of a one-and-a-half note in your development. The Sol-La-Si is also a triad; it's quite a different one. I don't want to explain too much. But what is important is SIi-Do. Si-Do in music of course, is just exactly at that point where everything should be made perfect and when you have played enough you also know that there is usually something that is still missing and that the proper moment always is missing so that to play a piece musically correct in all respects is extremely difficult. Sometimes you fail in one little spot and the next time it is something else. Very seldom it's complete. The Si-Do is the heaviest for an exercise to come through into finally the Do, higher note Do, that the octave is completed and that your particular activity has come to an end.

But what is it in Man? Is he also an octave? Is his physical body an octave as it starts to grow? What is meant by the Do-Re-Mi of the octave of Man? The period of gestation, the time between conception and birth. At the moment of birth he is at Mi. He cannot go further because he has fulfilled everything required within the mother's womb. He has to come out. The continuation of his life depends on breathing and if he then takes over and starts to breathe, his umbilical cord can be cut. What is the breath? It gives at that moment to Mi, at that point at the end of that first triad, the possibility of overbridging the Fa in my growth and from then on a man or a young child starts to be on his own, ...

Katha: I read in *All and Everything* about the Law of Sevenfoldness, and it said that every human state is comprised of seven separate sensations. I couldn't figure out what those were. Could you talk about them?

Mr. Nyland: Try to see if you can see the Law of Seven as a law of phenomena. Anything that happens, happens in accordance with that kind of a law, as against that what happens, as it were, behind the scenes which we call the Law of Noumena and is subject to the Law of Three. The Law of Seven consists of two triads connected by a Fa. You try to see within your own experience what you may have started, where the original impetus came from and what you then did; that is, what you did with it, and that you came to a certain point of wishing to give up, perhaps. That is the Do Re Mi. I have a great wish for making something. I start. The Re for me is a period of activity, and I'm busy and busy, and really it's very nice and enjoyable. It's almost finished. I come to Mi. The Mi state means that I just have to put on the last finishing touches and that somehow or other either I don't know it, or I find an excuse for postponing it, or it is a little bit too difficult for me, or somehow or other, after a little while I give up.

You try to play a piece of piano. And it's good because you heard, whoever it is, Casadesus play. And you say - Ah, I will play. So you start - First Sonata of Beethoven, ba-ba-ba-ba-ba-duh-duh. All right. Then there are a few points in it - periods, little periods, you can't overcome. You don't do it right. But you, you go through it, you know. And there are certain things that are fine. And all during that period, I say Re is very enjoyable to play. But when it comes to the difficult something, you either muble a little bit with it, your hand, you know; but in general you say - well I will always study it and you don't do it. And before you can make that perfect - that would mean to get out of the Do Re Mi across Fa to reach Sol - and many times you don't reach it. Okay, one can reach it if you understand the difficulty you have to fight. And you sit painstakingly with your fingers; that is actually you get it in the technique. And then after a little while it can go together with the left hand, and after a little while it can actually make harmony. And then you can play it.

And then you can play it for a person who could record it even, that you won't make a mistake. But then what? Sol La Si. It is that what has been acquired to be used for a certain purpose because that what you have learned cannot stay with you as self-indulgence. It can help you, and actually it can be very lovely and beautiful. You can also say, this is a work of art for me and I

don't want to show it to someone. But deep down there is—there are two reasons: one is I wished other people would know how wonderful I am; and the other is, perhaps there is another reason from a standpoint of eternity which made me do what I did. The Sol La Si has to do with that. Sol La Si as the second triad will become a confirmation of the Do Re Mi. And since it is still an ordinary phenomena and subject to the laws of unconsciousness, I am subject to the Sol, La and Si after I have gone over the difficulty.

Now what does the Sol mean, mean for me? The ultimate aim of that what I wish to reach. I have a certain idea that it could be used, let's say, as temple music if it is a composition of mine. By then it can be used to arouse people and to give them a good feeling, or that it will give them encouragement when they have to walk too long or have to climb a mountain. And gradually out of that I see that my own self-satisfaction and indulgence is not what is really needed. That what really the Sol means is of a little different level as a triad, although it belongs to the phenomena, it has a quality already - a little bit, I say, sometimes Godlike, because So; means it is the ultimate of my Solar system. Then La. That is again the execution of that what has been aspired. And it becomes within me my wish really to do the thing right; that is, I want to have inspiration as a force, and then make that what is now my aim a reality in connection with that what is of a higher value than I am. So, in the Sol La Si, Law of Seven really receives its real reason for existence, because it is then judged against that what might become of it, the reason for the existence of the Law of Seven.

I still have to go through the Si. The Si is the last note of that triad. It has many possibilities of going back again to Sol, La, Si - Si La Sol. That I don't know how to get out of the Si because the aim of that is of course Si-Do. But Si for me means I have to contemplate, to see actually what so far the Law of Seven has meant to me. And am I actually willing te give up the total law of Seven, having accomplished then what I wanted to accomplish, that I really want to have an end to that octave, and reach a Do. It will mean that what I have used for the satisfaction of the phenomenal law is now going to be sacrificed for an entirely different purpose; that is, one law of phenomena has to be followed by another. And so the Si is that period of contemplation.

What is actually the value of what I have done, and if it is right that that ends up with the dedication of that what I have done for another purpose. When I am at Si I look back. I say what were the most salient points? In the first place, where I am now, because I see at that time what is the meaning of that Law of Seven. The second difficult point was Fa, and of course original,

that is the Do, and I say - out of the Law of Seven, I take the Law of Three as the most fundamental of the Seven Law which, when I started, I couldn't see, which were at that time noumena. When I now reach Si-Do, I can look back and I see what actually did take place. That is a new triad - Do Fa Si-Do. And in the realization of that existence I become inspired to wish to give everything that I have now accomplished for the sake of either continuing in the Law of Three - which really would mean dying - or I can continue in the Law of Seven to reaffirm the truth of what I have found.

See for yourself where are the Laws of Seven. And then see what the difficulties are. See if you can overcome it. And see if afterwards you can loosen yourself from the law itself by an understanding of the Si-Do. The Si-Do is a tremendous tightness of that what is - it was caused originally by the shifting of the Sol La Si. It was shifted over half a note, and the Si-Do became compact. That is that what I have to give up - that is the crystallization of myself. If that can be solved, I will reach Do. On the Three-Body Diagram it is a different explanation because there the quality of what is accomplished during the Kesdjanian body is a quantity of energy of an emotional character which then, at that point, has to be used for the formation of a Soul at the point Fa of the Soul body. I'm talking now about the Three Body Diagram. All right?

Katha: Yes, thank yon.

M286

Questioner: Was this in relation to what is said in *All and Everything* about the Law of Falling?

Mr. Nyland: The Law Of Falling and Catching Up?

Questioner: And trying to go up further than you fall down so that...

Mr. Nyland: Ah, that is a little different. That is really a description of the nature of the law. It has to do with the reaching out from a point one to a point two by means of a point three. It is a little different.

Questioner: (.....?)... but you have to be at three before you can go back to two?

Mr. Nyland: Yes. I have explained it once, you remember, when I talked about evolution according to the Law of Seven. I start at Do. I count Do Re Mi up to Fa. I have difficulties. For some reason I do not know, than only I can have an explanation for it. That at the time when Do Re Mi, when there was no Fa in existence, there was Sol La Si only, that then because of that, there was a certain continuation which would end in itself. Then, as explained in All and Everything, His Endlessness realized that Heropass, which was the flow of time in accordance with evolution, would destroy him. It simply meant that there was no possibility of one line being started in one point and ending in another and no connection between them.

This would mean destruction. So, all that is said, is that one line can not continue to exist. For that reason, His Endlessness, in His All-Omniscient wisdom, created a condition by means of which certain things were necessary to compensate this force in order to establish an equilibrium. And He did this by making it more difficult for the evolutionary scale to complete itself. And therefore, He shifted part of the note, the last part of the note, half a note up towards Do, so that the notes between Mi and Sol became one and a half and it was called Fa. And the note between Si Do became one half and it is called Si Do. And simply by this shift, He established the possibility of other Laws going in an opposite direction, compensating for the evolutionary law, and thereby maintaining the universe. You understand?

Now I have the evolutionary law for the possibility of becoming more what I am, that is, more what I should be. Do represents the initial starting

point. I try now to work towards Do Re Mi. I reach Fa. What is now needed for me to overbridge Fa? The realization of the completion, that is, myself. If I see at Fa what really my aim is, that is, to be complete as far as Do is concerned, I then have, for some reason or other, with this concept of Si Do, that is the freedom of myself which I would like to reach when I would complete the octave, creating it by means of having such force in myself, creating by having such conditions around me at Fa, by means of which I then will receuve a shock. That is why it is said about the question of Si Di that it is inner life.

Questioner: This shock, is it an inner shock?

Mr. Nyland: No. It is the creation of conditions of myself being at Fa, wishing to complete my octave, that then conditions are created which will enable me to overbridge it.

Questioner: Then everything that I have done up to this point will produce a shock?

Mr. Nyland: If I am contemplating, and putting myself in that kind of state that I could receive a shock, having in mind my ultimate aim, I then become, regarding conditions in which I live, receptive to a so-called outside shock. It looks as if it is outside. It is not outside. I breathe already as a human being so air naturally cannot be anything else but belonging to me. When I am considering the possibility of completing the octave belonging to Kesdjan, I have to complete, at the moment of my Fa of Kesdjan, conditions which will enable me to have a shock as represented by active impressions In the same way, by contemplating the possibilities of Si Do of Kesdjan, I create a condition for Fa to be overbridged. The thought processes that go in, you might say, the idea and concept of the second octave for myself produce a condition of activity in the impressions I receive.

Questioner: Now, this is what... these words strike me... active impressions.

Mr. Nyland: That is when I make an impression, which I now receive automatically and mechanically, when I make them so that they are not going in the usual way to my head, or wherever I receive my impressions.

Questioner: Then when I am one and I can....

Mr. Nyland: Not one. It is not as yet one. But it is the creation of a condition by which influences which I get now and which go passively in a variety of

different directions. When it is in my mind, it goes to a certain associative, formulatory thought process. When it is in my heart, it feeds a certain vibration rate which I call feeling. When it goes in my body, it simply means that it is received as food for my body in some kind of energy like, let's say, rays of the sun affect my skin and my physical body and so forth. Now I am in a state where I receive impressions that are passive. That is, regarding the impressions, I do not do anything. I receive them by means of my eyes, my sense organs, wherever I can get such impressions through my five sense organs.

I now introduce the possibility of the sixth sense. The sixth sense is that I Wake up. The sixth sense is to become, regarding myself, with effort, awake to the possibility of receiving all impressions in a different way. I may receive them in the same way, but they will not go in the same way once they have reached me. This is the difference between activity and passivity. When I now am in that state which I call being Awake as a result of the possible development of my sixth sense organ, which is to be Awake, that is what is meant by it. It is the effort to try to see myself, the effort to try to become Objective towards myself, I then am changed. That is, my physical being, with the different functions, is now in a different kind of receptivity.

Because of that, the impressions I now receive do not go to my head. They do not add to the quantity of thought, but they go to another place which I call subconscious. This is where they must go because the subconscious has been submerged, and has been pushed away and is not functioning. And now the active impressions, as a form of energy, as a form of food, goes to my subconscious. I do not know exactly where it is but there is something that is very closely related to it which I call my essence, or sometimes I call it my Magnetic Center, or sometimes I call it that what is really what I am. For the time being, it is extremely vague because it is inside and I have no means, as yet, of digging it out. I only can see it at certain times by chance. Sometimes as if because of such Conscious impressions, I am struck as if by lightning. You see, I do not know in the beginning what these varieties of different possibilities are for myself. I do know that they are different from the state of sleep.

You see the process which one contemplates on a White Thursday is that tomorrow we die; that is, tomorrow we have to give up certain things. Tomorrow is the time for atonement. I try on such a day to become as much One, myself; partly as a replica of the symbolism which I attach to God the Father, and the Son, and the Holy Ghost. Sometimes realizing that it is necessary for the three centers of man to become One, and if possible, in growing up, to become more and more harmonious. But then Good Friday comes, early in the morning, and sometimes it looks as if the whole day is full of difficulties, confusion, all the time this and that happen to remind one that something is at stake; that's quite right, one's Life is really at stake, if one considers it rightly. So that at times one gives up. One says, 'God, life today is crucifying me.' I cannot always stand it. I say it is sometimes as if God has forsaken me. It happens to be the fourth word, the sentence on the Cross, the fourth. It is the climax. It is really after going through the first three, one comes to a climax, because four is a turning point. It is between the first three and the last three.

If we consider the Law of Seven – the fourth grouping in the system, which contains the elements in chemistry, is the fourth group. One considers that four valences. I would say it is an all-around valence. By that is meant the possibility of attachment to an element. The groupings are divided into seven in accordance with the law. Mendeleev, who put it first down on paper, and it was sometimes indicated like a cylinder to be wound around a tube, so that it could become continuous. And the first group, having one valence, the second, two; and three – they call them 'positive valences.' They are connected with the configuration of the atom and the molecules. It is the consideration of open spaces in a ring, where the valences indicate how many other forms of chemicals can be attached to it. The fourth group contains carbon, and also right under that there is another element which is silicon. Both are four valences. Both are indicating of life on Earth, first in a material form which is silicon, which is sand, which is inorganic. The second is carbon. It's called organic life. Sometimes the chemistry of carbon is considered the chemistry of carbon atoms to which carbon, formed in long chains, sometimes in tremendously large molecules to which are attached a few other elements needed for the maintenance of life on Earth, biological life.

That is why four is important. At the point four, when there's a change-over in the elemental system from positive values to negative, in order to continue, you might say, the flow of time through the chemistry of elements, at

that point a man, when he is crucified, finds that he thinks perhaps everything is lost. And I've quoted before the saying of Christ on the Cross. It is the time when Christ, which we consider the method as a possibility for freedom, has run its particular path, and it is as if at that point the momentum has stopped, and that one actually has to give up because it looks dark, hopeless. But you see, inexorably, Life continues. It is not as yet dead in leaving a body dead and having freedom. It cannot be free as yet. And the next statement is, there is thirst, thirst for something that ought to come. That's the fifth. That is the real cry: 'I wish to live, but I still need something to help me to get over this particular period, so that I will have more understanding on a Good Friday, so that I can leave the Good Friday in a good state, having renunciated the bondage of Earth.' This is the symbolism of the day. How can I die to the different things now which keep me – keep me to the Earth? How can I become free, even while living on Earth and continuing in my unconscious state; so that peace could come, renunciation, recognizing that the fight which now is over, and it has been won, and that then, one can give up oneself into the hands of the Lord.

Then comes Saturday, the contemplation of having died, the contemplation with the hope, again, that the next day there will be Life which can arise, which can then be, and which then can represent the possibility for a man to continue his Life, at least, one hopes, for another year.

M1225

Mark: I'd like to ask sort of a technical question in relationship to the Law of Seven and the Law of Three. I've been able to ponder the thing, and, ah, see it in terms of the musical scale with the seven tones, in the seven is also the basic triad which is the structure of music. Then as far as the rainbow is concerned, the breaking down into white light, again are the seven laboratory stages, and corresponding at the same point that in the musical triad, at points one, three and five of the scale, is the basic triad of color; red, yellow and blue. And, ah, so this is what applies to a visual, and this applies to an audial. Now, I'm wondering if there is any other way, and I've been pondering this for some time - to see the law of seven, and the law of three in relationship to the three other senses we have, such as smelling, touch and taste. And I can come up with nothing. And, ah, I wonder if you could explain why, ah, you can't see it in that sense, or if it is, or what, and so forth. Like in touch, goes from hard to what? Nothing, so to speak. Is this some-thing you have to . . .

Mr. Nyland: The other sense organs are not sensitive enough. If one actually with smell in particular, could distinguish a range of smells you would also find that there is a difference in the gradations, the same way there is in light. But we have no measure for the particular apparatus. It is not like an organ, like an eye or an ear. And for that reason it is simply a general reception by means of either smell or even touch, which is there, and we know it, and sometimes its strong, and sometimes it's weak. But you cannot measure it because it is not sufficiently developed to measure it accurately like an eye or an ear is. So mentally one can assume that it is there. But it doesn't help very much when you don't know how to prove it for yourself.

I think it is much better to see if one can actually develop the sense of smell and the sense of touch to include much more than just a high and a low. And if there are gradations which then can be attributed to different substances causing either a smell, or a substance that has a different kind of touch or feeling that one, whenever one has a sensation, that then one can make a whole range and distinguish between certain things, that is, either a little bit more or a little bit less. The difficulty in the measurement is that there is no distinction of going over from one into the other.

The same difficulty applies to sound. We are used to a sound on a piano in order to have an octave, but there is very little of an octave on a violin. And whenever you have a stringed instrument, although you can play individual sounds, they slide over from one into the other. And that is also a limitation as

far as the sound is concerned, that there is an instrument that gives one not the gradation itself, but a certain evolutionary progress of when you move your finger on up and you change the rate of vibration. After all, I think it is nothing else but an arbitrary measurement. I think it is in order to find out a little bit more about what is the nature of the kind of sound or the nature of man, that we start to distinguish between certain fundamental differences as represented by a color. But when you take it on the basis of the rates of vibrations of light, they also go over from one into the other, and there is a gradual change even if you change it with one vibration rate, it already makes a difference in the color itself. And the person who is more sensitive to colors will never know by the sense as indicated according the Law of Seven.

I think there are good examples to illustrate what is meant by the Law of Seven, if one starts to apply it in the direction of progress of which one has an experience oneself, and that then this particular progress is subject to certain stepwise changes, so that when I know that I am in a different place, I remember how I was when I was at the place before. But also this changing over from one place to another, in progress, either in Work, or any kind of progress in the sense of ordinary life progressing towards the manufacturing of certain things, one starts to pause at certain times, and looks backwards to find that you have left where you were and you are now at a new place. But the change itself was also gradual. I don't think that the Law of Seven is really a good illustration to indicate what actually takes place. Only we use it in order to understand a little bit better how it might take place.

One can argue about that because I don't think the Law of Seven is really the Do-Re-Mi. The law of seven is the gradual change from Do to Fa, and there are certain, you might say, cycles inherent in that triad and for simplicity we call them Do-Re-Mi. And then one says yes, I know there is a change from one to the other. When I am in the other I realize there is a difference from where I came from, but that going from Do to Re is a gradual change. Very much the same is if I go from the periphery to essence, that there is also a gradual change, and I don't know where the difference is, but I know that there is a difference after I've gone for some time, comparing it to where I started, and I can say that is a stepwise way of doing it. It is not at all. But as I say, we use it.

It is another thing when there is a Fa in it, because then something different has to be introduced and I know that this Do-Re-Mi is something as a triad which I, for simplicities sake describe as a triad, but there is a difference be tween the first triad and the second triad, and they are separated by Fa, and I

call it a Law of Seven, but what really is there is a Law of Three. You understand what I mean by that . . . . because you see, one is apt to become a little bit too theoretical where the Law of Seven exists as stepping from one place to another. If you take the system of the elements, which is also, according to Mendeleev, arranged in certain levels going from hydrogen up to the seventh place in chlorine and then starting again underneath hydrogen, and so forth, you have there also a certain law represented by seven elements on one row and rows below it and constantly increasing in atomic weights. There is a little bit of . . . .

Mark: Is this the standard chemical chart you are referring to?
Mr. Nyland: Yes. yes. The regular system of the elements. There are seven groups. The interesting thing there is much more distinction in that particular separation than there is in the Law of Seven as applied to either light or to sound. And that is because one element differs from another in the number of valences it has and which determine the reactivity in the chemical sense. So that there is definitely a step between the first and the second one, when the first row is made up of certain columns, the first column is only one valence, the second is two . . . .

Mark: I don't understand that word…valence.....

Mr. Nyland: Valence means a valence, the ability to connect with another one, that is, when there are two elements or molecules together, they will join when one has one valence, and the other happens to have an opening into which this one valence can fit. By a valence is meant the possibility of an element to connect and combine with other chemical substances. They are made, or rather, they start because of a configuration of the electrons around the nucleus. And whenever there are eight electrons that particular cycle is closed. When there are seven, there is an opening and if that is in contact with another chemical that has only one electron, there will be a chemical reaction and the two will connect and combine with each other. So the arrangement of elements in accordance with the law of so-called seven, a system of elements, is definitely based on an addition of a valence to each column.

And that again, it is an interesting system because the valences in the first four are going up in positive value, that is hydrogen is the first column, barium is the second, aluminum is the third and carbon is the fourth. It means that they have more possibility of affinity towards other elements and it runs up in a positive sense because the valences going over from the hydrogen up to carbon increase in valence up to the level four. The continuation of that would

be number five. But five is an indication of something else existing which because of its five positivity is equal to three negativity and then it reduces with two negativity and one negativity which are the equivalent with five, six and seven. So that afterwards when you connect this, that it is like the carbon being an optimum value and then again reducing to that what becomes chlorine, that is the last one of the seven. And the seventh is then again connected at that particular state with the next one in the next row. It is very difficult to indicate it if you don't visualize the system as it is. But the interesting part is that it runs up to a certain maximum, as carbon, which is the center of organic life, and the one immediately below that is silicon and that is the essence of inorganic life.

And that this particular relationship represents the phenomena and also does represents, to a certain extent, noumena; and that the division is One Two, Three up to Four, forming a triad stepwise, and again, Five, Six and Seven, forming the second triad, which is then the Law of Seven in the periodic system. I say that it is a better example than either light or sound. But it still is subject to certain discrepancies; and for us, in order to clarify our thinking about what takes place in the phenomenal world, we simply assume that the Law of Seven exists. It is not in reality, it is not in truth, it is an evolutionary scale which is broken at one or two points, at Fa and at Si-Do and as soon as you start thinking about it, you will have to admit that the Law of Seven will not give you the final answer. I hope it confused you enough.

Mr. Nyland: It is possible that that is the problem. It is possible that certain things have to have a link. Like Soul body cannot be linked to ordinary body because it starts at the point where the other dies. It has to have a link in between. which is Kesdjan.

Questioner 2: "That's the Triamazikamno?"

Mr. Nyland: Well, you can look at it that way, but it is not formed in accordance with that law. Because you see, the body Kesdjan is first before the Soul can be completed. And in the Triamazikamno, you would have body Kesdjan as the neutralizer. It's only in the completed state of man that he can function according to the Law of Three. But in the development of man he is functioning according to the Law of Seven. And it is only the combination of the three laws of seven that can make the Law of Three.

Questioner 2: "Then the higher combines with the lower means that the higher center combines with the lower center?"

Mr. Nyland: Yes, that is one application. It's true of any octave. In an octave and in the Law of Heptaparaparshinokh, there is the Law of Three.

Questioner 2: "Then before the change, before He changed the Heptaparaparshinokh, then all the combinations were on the same level? That is a..."

Mr. Nyland: I haven't spoken much about the change of the Heptaparaparshinokh Law. It is a little difficult because you have to understand something about tension. Before the Law was changed on the basis of Autoegocrat, all divisions were equal, and you could go up or down as you like. Now it was changed to Trogoautoegocratic, that is, "I eat myself." And the way that was done is by making certain difficulties, so that at the difficulties, the Law became dependent on outside conditions. And at the same time, it would deflect so that the end would return to the beginning. This is the meaning of the Enneagram circle where one again becomes nine and rotates. Or it is the snake with the tail in its mouth.

Questioner 2: "In other words, we start out with intentions?"

Mr. Nyland: No. We start out with a little wish. But what happens in the Law of Heptaparaparshinokh, in order to make it function for maintenance, it has to return again to its origin. If the concept of the curvature of light was clear to you, you would see how necessary that is. That is, the understanding of that in order to understand how octaves can become a point, and then as a point function again as the beginning of a new octave. So that constantly returning to one point, infinity is solved.

Questioner 2: "That's in the concept of the total reflection of light?"

Mr. Nyland: No. No, I don't think so. No, it has to do with the loss of energy. That is not this. But what I meant to say about the Heptaparaparshinokh, and let me just explain that for a moment. What took place was that at the fourth stopinder, the whole sol-la-si, if by that I can indicate the divisions towards the end, was shifted over. Here were seven, and at the fourth it was just moved to the right. By doing that fa became one and a half, and si-do became one half. It is exactly the same divisions, but it is in this fifth where the quintessence is. Because that is what moved. That is what moved away in order to make the fourth longer. And this fifth created the tension which is necessary when you moved this, and you compressed this, and you lengthened this. This becomes more of a vacuum. This becomes more of a condensed pressure and the movement was instigated by five.

Questioner 2: "It is the fifth stopinder then that is critical?"

Mr. Nyland: Of course it is. This is the feeling.

Questioner 2: "Yes."

Mr. Nyland: Or rather, it is not feeling entirely, but it is the place where sol later becomes. You see, you can think about this for many, many weeks; many days. Write up these things. See what is involved with that kind of a thing, and that's the sole reason I want to mention this, because it puts the Law of Heptaparaparshinokh in a little different kind of light. And because of that the Law of Three is in the Law of Seven. There are three important points in that law, and it is there where the Triamonia starts to function in order to complete the Law of Seven in accordance with the Law of Three. But don't let me philosophize too much about that now.

There is enough in it. I hope we have talked enough about it. I hope I have not said too much. I hope I have not disturbed you. I hope that something

in you when you now go home, will remain with you and will remain in such a way that tomorrow and the day after tomorrow and so forth, that you will remember that you have an obligation to yourself to try to understand more and more about the works of the Universe and cosmology and infinity in yourself. So, if it is all right with you, we maybe we meet again sometime, I do not know. It depends a little bit on how the summer goes.

M1317

Questioner: How can I use the Law of Seven to, so to speak, continue my Work on a daily basis? Is it possible for me . . . . .

Mr.Nyland: The Law of Seven occurs every time whenever there are phenomena on Earth. It is the law of progress or the direction in which certain energies are being spent and whenever you consider anything that starts off, what we say simply as a Do, a beginning of some kind of process, that process is always subject to the Law of Seven at least in the beginning. There is no guarantee that it will be the whole Law of Seven. Many of such attempts get stuck at Mi and they don't go further. But there are Laws of Seven that are completed in which the Fa naturally has to be overbridged. I've said it before it is as if an outside shock comes but it is instigated by an inner realization of an aim, and the inner realization depends on Si-Do, so again if Do is one and Si-Do is three the Fa is two and I go from one connecting with that what is three Si-Do the realization of my aim which creates at Fa a condition as if it is an outside shock affecting you to over-bridge it.

In reality it is the result of the creation of that kind of an atmosphere in which this shock becomes apparent to me, and then acknowledging it, I will go across it and go through Sol La Si until finally I have to face this question of Si-Do. The end of Si-Do simply means going over to Do is to eliminate everything that has gone on before and to be completely free from that what has existed even as a phenomena in the Si-Do. I can reach with a new Do the beginning of a noumena because the original Do was the first of a noumena and the Law of Three in which Do, Si-Do and Fa were the three points of the triad. Every phenomenon on Earth is subject to the Law of Seven whenever you take part in any such kind of, we call it, progress or progression. Then I am functioning in relation to the Law of Seven and I can see it and that what I cannot see is also inherent in the same law but taking out only certain parts. And it becomes the law of noumena exactly the same as the Enneagram contains both the Law of Three and the Law of Seven. To what extent it's help for Work I do not know. I am afraid if I try to explain certain things that then I'm satisfied and I let it go. I much rather not explain it but hope that in Work I will start to realize certain things for which there is no explanation needed in other words if I want to live on Earth I eat the Law of Seven in order to find the Law of Three,

M1672

Make sure, first, that you know what is meant by the simplicity of Work, and talk about that and not about little questions that you would like to have answered. They're interesting, when you want to know about the Law of Three and the Law of Seven, why don't you know it? Simply because the "Law of Three" is the Law of Noumena. Why don't you know noumena? You don't see that, you have to experience that. That what is beyond action is noumena. It is essential, not phenomena, that is the outside world.

First, find out what is the Law of Seven, what is an octave, what is a process in your Life as you do things. When you try to accomplish a certain project and you start and you have an initial Do, the impetus, the wish to make something, create something, to do something, and then you work in accordance with whatever Laws exist on Earth and maybe after sometime you start to realize, that there is a Do, Re, Mi, in which the original Do disappears, gradually, because that energy runs out. And you come to a point sometimes, not that you are willing to give up, but you don't know how to proceed. You understand, maybe a little bit, about a shock or something that happens as a creation of conditions.

You play piano and you try and you try, and for the beginning love it, and you go and you play a little Mozart and maybe a few Beethoven, in time, and then Schumann, maybe Chopin and then you get a feeling of repetition, you try Bach. It doesn't work. Your fingers don't do it. There is not enough technique. Maybe your ear doesn't function well enough. And so there you are, not wishing and wishing and not doing and doing once in a while. Then all of a sudden you go to a concert, and there is someone sitting at a piano. I don't care who you want to take, who it is that really appeals to you as a composer. I hope who really plays, who really can tell you...Casadesus maybe, and you sit. Or you hear music and you go to the opera and you hear someone sing Der Meister Singer and you hear Hans Sachs. Or you hear Walter and the song, the love song. You go to Tristan and you get broken up because you don't understand that. It hurts you and sometimes the little melody is just too much for you. But it produces one thing: a desire in you. And you say now, now, I play because I know I have an aim.

This was Fa and you go because you're in the Sun, Sol, La, Si, almost perfect, everything almost that it could be recorded. You take the Twelfth Sonata of Beethoven or you take whatever you like to play or the Fate Symphony #5 or the Appassionata, and there is always a little bit of a passage

somewhere, you cannot and you try and you try, it doesn't work. And you will play it and everything is right except that one, and you keep on and you keep on and it doesn't help. That is Si-Do. That little bit of a percentage in order to make it complete as an octave. And maybe sometimes you have to leave it alone, and sometimes, maybe, like in a book, you want to know what is what, you put it under your pillow and maybe the next day, or maybe a miracle happens during the next day as a result of such attempts, that all of a sudden there it is, the realization like sometimes has happened in little inventions or insights.

Like it happened with Van 't Hoff when he discovered for him the Law of Stereo chemistry, like it happened to Newton when he discussed for himself why does an apple fall, or Kepler with his Laws of the Universe, Laws of attraction. And then that is the octave complete. That is the Law of Seven, 1,4,2,8,5,7. When one finally reaches such a point in which that becomes for oneself like a unit belonging to all three of your centers, and then when you say, "This Earth, Mother Nature, giving me the chance of Understanding a Law of Seven, so that then I can go to the Law of Three."

When I use my knowledge for whatever I have at that time and I say it is a stepping stone so that I can go further, beyond, not just phenomena but real insight into that what I am, myself and I then, I can perhaps understand the Law of Three in some way or other. I'm grateful and I say "thank you, Mother Nature, for helping me." Then I say, "what can I do for you to pay for your gift like I pay to my Father and Mother because they gave me the gift of my Life?" And gradually I find out how to pay, because I don't know it in the beginning. I have to wait until all the different things, you might say, fall in place, when there is a possibility for me to construct something that is worthwhile even as a payment, and that for the time being I just don't want to because I'm so busy in trying to build something and I know I will pay in time.

When little Hassein grows up to be Beelzebub, he pays and maybe then he writes a book about *All and Everything* to pay for Mother Nature and to pay for his appearance on Earth so that Mother Nature will be saying, "you're all right because I can let you go, because you wish to work on yourself, you wish to find out what it is to make a Soul, and therefore when you do have that as an ambition, I am not keeping you."

You pay with your Work and the recognition of Mother Nature seeing you honestly trying to utilize the motivations of yourself for the purposes of further growth. That is the payment. She doesn't exact any more than she can

take and not anymore than you are able to give. But when you're a baby, what can you give? Nothing whatsoever. You just have to be fed.

Laws of Three. When? When the curtain opens and the stage is set. And the play begins. That's the Law of Three. You're then entitled to know a little bit about two forces which happen to be enacted on the stage of your Life. For a long time you sit in the audience expecting, hoping, that the curtain will open up and will give you a play that you can actually identify with. Because the play of your Life is going to be enacted on that stage. And you wait for the curtain to be opened and it begins and it begins by showing you sitting in a chair talking to yourself. And there are two hands, left and right and you say, "there is my left hand and my right." "My right hand points to one direction, my left hand to the other, still they are a part of me." Which way do I go?

At times I join them and there is no distinction between one or the other. At times they are outstretched, pointing towards the side, sometimes towards heaven, above, sometimes in front of me. I do exercises on the stage. That is my play. And I realize that the two hands do not always join and that every once in a while I consider them opposite to each other, and still there is my body with two arms outstretched and they meet in my body and what do I do? I cannot shake my hands all the time by themselves, because it means I'm not active. But when I Work I become active, left and right, both hands become engaged and they are directed from me as I am, maybe my heart, maybe my head, but nevertheless, my body executes. And in my body there is then the force to maintain the two arms and hands in the direction in which they have to go to dabble, you might say, with the Earth, and to dabble with heaven.

So that then I call it positive, negative. I say it is the two influences on myself. I walk up the street and there are side streets. I go north. I want to reach infinity and the side streets are number 1, 2, 3, up to, I don't know, 212 or 242 and it is Lexington Avenue. I can go left if I want to, that is East. I can go right. I can go the other way, but I walk. And all the time I'm influenced by the desire to take one of the side streets because I don't always want to walk up towards the Lord and I don't always want to go to Infinity. But as long as I'm walking I'm under the influence of that what is on my side, left and right and it is my duty to digest both. When I realize the duty, I realize the neutralizing force. I realize that something in me must take place to utilize the energy as represented by either positive and negative so that then, in me, there is a desire to continue to walk, further, north, I say, towards infinity.

The neutralizer is the force which compels me to the level of my being. But I cannot think about such things until something in me is already taking place. And if I prematurely get a little bit of an idea of what is meant by neutralizing and say I'm sure there is flour and there is water and there is fire, and there are the three and first the dough and it is mixed and there is the bread. It has to be made so it goes in the oven and the fire, is the neutralizing force and there is my bread. I can eat.

What meaning has it got for you? I want to create a play or write a book and I sift my thoughts and I utilize that what is obstructing me. And finally I write the book. Three forces, which is which? And again, as I say, the book is the neutralizing force. What good is it? I say I Work and here I am as a human being and there is something that influences me from above and something that drags me down. I say there is an involutionary force which forces me to become part of the involution extending towards the Moon and Anulios or towards the negative absolute. And there is also a force as represented by a wish to evolve. And I am at the point of Earth. And the realization of the fact that I exist is a crystallization on Earth, that is for me the neutralizing force. I shift equilibrium constantly from one place to another. The forces that affect me in the equilibrium, when it is dynamic, is from the left going to the right and from the right going to the left. And the equilibrium is when they match when a certain number of molecules are changed into another quantity and an equivalent number goes to the other side. That is a chemical reaction. That is also my equilibrium. That is the state in which I am under the influence of one force and another. And the equilibrium is me as the product which is being formed by the chemical reaction. That's the Law of Three. But why talk about it? When I Work, when I have within me a wish and I have a body and I apply the wish by means of my mind as a message to my body to become observed and to try to introduce Impartiality and Simultaneity, that what my body becomes is from personality, an individual. That is the neutralizing force. That is how I grow from one level to the other, because God will recognize an individuality, not my personality. He will recognize Consciousness, not unconsciousness. He will know when I go to the bridge wishing to cross, but he won't come to the bridge unless I go. God becomes, at times, the neutralizer for me.

One can apply the different angles of a triangle whichever way you want to look at it, particularly, when that what is a triangle is equilateral. When one talks about the tetrahedron as an entity of a solidity I can look at it from all sides it's always the same, because all four points are equal.

These are the questions that one thinks about for one's life. Not theoretically, to try to solve them, but in the application of that what I say is needed for me. I said "evolutionary," I want to have a Soul and build it. How will I build it...out of what? And the material...do I make it? If I say I create an"I", can I feed it? Who is the cook to feed the "I"? What is the material to use for food? How do I prepare it? Where is my kitchen? Where is my laboratory, in which I work to make things so that then the rest of the world, that is me, can profit by my invention. You think it takes time to do that? You think that a person can live in a moment? You think that a thought needs time or can be a concept immediately available? And the continuation of concepts: what is it, a line, or is it an expansion? And what is the expanding universe? Is it subject to distance?

I wish you would think about your life a little bit more in that sense. I think you will have time to think about it for 2, 3 weeks or so. I think you have a chance to settle certain questions for yourself by reading and by thinking a little bit deeper and by realizing what is really at stake and not necessarily when it is a question of coming to a group, just to come to a group. Either you have hunger, you want to still it, that is, you want to feed yourself, you have thirst, you want to quench it. But when that isn't there you're not alive. You're not alive, on this Earth anymore. You just exist, performing a little bit of this and that in accordance with certain rules of ordinary ethics. It has no particular meaning. It doesn't get you close to God.

Section 2

Application in Daily Life

What is the beginning of man at the lower level, and the second and the third. as indicated by such squares: His physical center, his feeling and his mind, the way it is. And that the result of Work on himself is that then the potentiality can become an actuality of a development of certain things which have their basis in his Inner Life, and where the application would have to be in a possibility of a development of an intellect into becoming a consciousness, in his feeling becoming an EmotionaL state, and in his physical, actually to know how to create, instead of ordinary procreation, and instead of ordinary feeling, and instead of ordinary formulation.

And that in that kind of a process, if it is like a jack-knife and the hinges are on top, man straightens out and then comes the picture of a man having six squares, one the three the first triad, first and on top of it, the other three. This is the development of man expressed in these six squares, which is equal to the symbol of the utilization of the Law of Seven as an octave for a man in which then the first three squares represent the Do-Re-Mi of that scale, that what is the hinge is the Fa, and that what is above, as the second triad is Sol-La-Si, and that the completion of a man in his deveLopment, totally, is only left then when he is at the Si, overbridging that what is the distance between Si and Do, and reaching Do that he can honestly say that he is finished with his octave.

Whichever now reference you want to give it, and in what particular scale you want to apply it, that doesn't matter vary much because it can be applied on an ordinary life scale, it can be applied in the potentiality for a man in his development of one center, it can be applied in the development of all three centers to their full grown-ness. It can be applied to a man, to becoming from an unconscious man to a Conscious and Conscientious man. It can be that a man, not having at the present time anything else but his personality, that he could become a real individual. Or, as Gurdjieff then says, from a man who is now a slug, to grow out to become a Harmonious, Conscious and Conscientious man with a Will.

All of that can be explained by means of an octave. And as long as it remains on Earth, an octave is a beautiful picture for that which, in one's own life, one can verify quite easily, because an octave is the indication of a progress of development in accordance with the laws of the Earth itself. It belongs then to an unconscious state in which we do many of our things, let's call them projects, which we would like to finish. And that the initial wish starts, of course, with a Do, having a concept of what I want to do in, let's say,

fulfilling such a project that I start out. And I go through the first little triad in which my initial energy goes up to Re and Mi, and then, for some unforeseen reason or something that I really do not understand, I am stuck and I cannot get across this Fa bridge.

That is how, of course, we talk about a development of a man, that his energy runs out, that he loses interest. And then it is nothing else but a little function between Do-Re-Mi and Mi-Re-Do. And it is the rotation of the little triad in which he then sometimes is happy and sometimes quite happy, because he wants to get a little further and how can he get across so that he can make this octave really worthwhile, until its full accomplishment. If the project at such a point has lost interest, I have to do certain things that are necessary; and particularly when they have to do with my desire to Work on myself, because that, of course, will happen, I would almost say now naturally, because I happen to be on Earth and we happen to live in accordance with this octave law, in which there is this difficulty of a Fa. Musically expressed, one says it is a distance of a note and a half. And for that reason, being at Mi, I need a special kind of energy to overcome that, because the usual distances between notes is only approximately just one note, not a half note added to it.

How originally this became a law on Earth is very much linked up with what Earth is, in the place where it happens to be. And mankind, having to fulfill a function on this Earth which has nothing to do with the possible development of a man or even of each human being, but would have to do with the totality of mankind being on this Earth for the purpose of the maintenance of the Earth itself in relation to the cosmic scale.

We've talked about that every once in a while. But it appears again that when I want to Work, and I start out with curiosity and interest and I keep on trying even to Work, aside from the fact that many times I don't know what it is to Work, because my reading in all the different books about Gurdjieff, sometimes a little about the ideas, but mostly about some philosophy and perhaps even a little indication of what Gurdjieff did in his life, reminiscences of people who were associated with him and who went through all kind of stages of their own development. Ouspensky having groups in Moscow and St. Petersburg, which surely is not the reality that we know at the present time for oneself. But it is a very lovely description of what happened to some people who at that time were under the influence of Gurdjieff. And all the that Ouspensky does is describing it. And it comes from Ouspensky, as a result of his experience which he happens to put into words, and now we are expected

to know what to do with it. And of course we don't. And the other people who have written about it, I don't even want to discuss them.

If *All and Everything* indicates the Law of Heptaparaparshinokh, and one talks about that Lav-Merz-Nokh, and one says the experiences and the experiments of Gornahoor Harharkh on Saturn, you know well enough that Gurdjieff is trying to tell you something. And that really it is almost impossible to understand it, even after you've read it three times. And what is it that Asvatz-Troov tells about different colors and comparisons of notes, music, with colors. Or the development of ordinary projects in accordance with the scale and the Law of Seven. And what is my problem when my curiosity gets stuck at a certain place where I cannot understand any more and I've reached the limitations of my capacity.

But, of course, what happens in ordinary life many times that it is accidental, I get inspiration from something else. Partly because of conditions or circumstances which happen to surround me, or into which I go, or perhaps being adventurous that I seek them out. Or perhaps that something just happens to be within me in a consideration of an ultimate aim.

And this you must understand now in the sense of doing a task for yourself. It is really to help you to overbridge that Fa stage and to receive, from something, a certain amount of energy which will enable you to go across one and a half and not only the one note length between the two, as it is between Do and Re, and between Re and Mi. What I need is, of course, that kind of an understanding in doing a task. A task is an unusual something, not habitual, which I think about with my ordinary unconscious mind. But I want to do it because it is unusual, and I associate with that my aim. The same way as when I wish to cross Fa, I want to associate it with total freedom as expressed by Si-Do at the end of the octave, or for a project, what I would call the finishing of such a project.

And it is then necessary to understand that I, when I now consider this task, having in mind my aim, that I am very clear about that aim. I say freedom as an aim. What is freedom for me symbolized? When we talk about Work, freedom means that an 'I', which is separated from me and free from me, at least free in the functioning of it as 'I'; and functioning in a different way from me: Not unconscious, but, I say, Conscious; not subjective but, again I say, Objective. So that the aim for me, I call it simply a freedom from the bondage of my natural form, of nature; entering into, if such freedom could exist, into a different kind of a sphere which is linked up, as Gurdjieff would call it, with

Great Nature, but which for me in this particular development would start within my own Solar System in the full grown Consciousness as a body itself; leaving, as it were, my own Solar sSystem in order to become acquainted with all the Solar Systems of the Cosmos.

Now what I wish when I make this task - it is definitely to try to instill in me again a wish, which I had when I started with Do, with an initial desire to do something about myself. And having this wish in mind, my task is now, by association, linked up with that what should be the ultimate result which is the freedom as represented by 'I'. And that therefore when I do the task I do it only for one reason, to have 'I' with me while I do it. It takes away completely the idea of a task in ordinary life, when I say I want to finish my task or I want to do it very well. I want to get through with it and come to the end of it. The task that we talk about is not at all like that. It is something that I put on myself as a wish to remind me to Work on myself. And since the task is a little bit troublesome, since it is unusual, it can remind me, by extra friction contrary to my ordinary laissez-faire nature, it can remind me that something else is at stake and that is my aim for which I want to do the task.

The result of such a task seen in that way will give me added inspiration. It will, because of the friction which has to be overcome, give me also extra energy, and this is what I want in order to get across the Fa bridge, because I need more energy to reach Sol. If one understands it, it is as if, when I am at Mi, trying to consider the completion of the totality of the project, I wish this Si-Do to come down to me and help me because of its inspirational quality, with something which is too much for me. Within this there is a confession of immaturity of myself, inability and dependency on something that is higher for me, because Si-Do, without doubt, is further up the scale. It is very much as if at such a time, in wanting to put a task for me and trying to fulfill it, that it is like a prayer asking for help, at the same time admitting that I, in my state where I am, am incapable because I am, in respect to the totality of such growth which I can envisage, that I hope for - to reach a Si-Do - I become almost infinitesimal. And it is indicated by the fact that I don't, when I don't cross Fa; I repeat Do-Re-Mi, Mi-Re-Do, ad infinitum, because I cannot get out of it.

You see, this is really the state of an unconscious man, when he keeps on repeating himself. When he keeps on reading books that have more or less the same kind of a thing in them. When the books do not tall him how to eat it up, what to apply and what to do. And simply to feast himself on lovely sentences and even poetic insight does not help me in my daily Work when I

have to do certain things and go to the grocery and meet other people and have relationships, and that certain things are expected of me and my unwillingness to do them. My uncontrolledness of my thought, my blabbermouth when I talk-talk-talk all the time, my unconscious states which I know well enough, my stupidities where I say I cannot help it because that happens to be my nature, and all the rest that I call an unconscious existence, which of course makes me hesitant even to believe sometimes that there is a way out. And that only the task that I set for myself that I want to see if I can find again that what I used to have as a result of curiosity, becomes now a result of the dependability on Work for the aim of fulfilling myself in such a way that I complete my task and complete my project.

I must have in mind the possible growth of myself and of course here and there try to define what is meant by a Conscious man, and what is really Conscience. What is really the guidance which I need when it is not light which is clarity, but does not as yet tell me somehow or other that I must do something. It is only when my Conscience starts to talk to me that I feel that something ought to be done, because - and then I get really a little stuck in trying to explain why. What is it in a man that he feels a responsibility for his life, because that is extremely difficult to define. We all have life. We all accept it. We are still alive. Some of us are happy to get up in the morning because we have slept enough and there is a day ahead and I want to do some work, or, perhaps reluctantly, earn some money. So that I feel, that in the wish to protect myself in my life - there is a reason that I want it to continue. And thinking about death, I hate it, because it cuts off my life as far as I know it. And being limited in my vision, in the beginning I consider that that what is my life on Earth is all there is to it and it will and, of course, when I die.

And naturally it will die, in the form in which it is now presented. But if I could come to a conclusion that Life as it exists now in this form, could continue as Life in another form, then I say hallelujah, it is saved for me, because now I can understand why Life even could become an eternal - let's call it a quality, or an entity, or something I can believe in. And then in that belief I become part of a total current of Life which runs from Infinity to Infinity. And in attaching myself to that, that what is now the form in which Life happens to be expressed when I am on Earth, I become freer and freer from such a form, because the accent is now on the reality of my Life as I experience it.

M1354

You have your life to live—now, tomorrow morning, day after—the relations with people. You're a human being. Everything that happens and takes place is important for you in order to grow or to develop or to have the proper attitude to what you have to be, or whatever your aim is that you want to become. Whenever I say the Law of Seven is there and I can trace it, I am very happy, but what really, does it help me? I say the Law of Seven exists in the piano? I look at it—Do. Re, Mi, Fa, Sol, La, Si, Do. Fine, I knew; I knew it already. Can I play? It's there as an instrument, The Law of Seven is a law. When is it my own? When I demonstrate a Law of Seven. When I know what is a Do in my life.

When 1 go out into a project and I strike a Do, it is the initial (- - -), there is energy and it runs up—Re, Mi—what is the Do? I strike the note, my design, I want to do something. Here it is. I have capital; I have energy; I have means; I will do this; I have time; there I go out with my plans. I start with plans; this, that, I want to do this, I want to execute it; I have to get some material; I have to do this if I can. Mi--the concept, as it is, as I wish it to be; a little bit is missing; I just have enough for this, but not enough for something else, and I've run out cf money. Or it becomes a little difficult and I don't know how to finish it off, or something comes in me, I say, "Is it really worth while?" That is Mi. At that point, I start to question even, "Why did I start? And why shouldn't I stop even if it is not finished?" I return to Do as if nothing has happened.

And then, of course, at Mi I also know there is a Fa. There is a possibility. When I'm now subject to this law and I would like to complete it, to make a real law out of it in my life, with this project. I see now that what ought to be and how it should be. I see in that what I want to reach, this satisfaction of having done something well, that I really can say at the end it was well done; it was a creation. I want to enjoy it at this Si-Do of my octave because that is the completion of the project. This creates—around me, in me, in the surrounding—certain conditions. One may not believe this, but that what is an inner state creates a condition to the outer world. And with this inner state now really wanting to finish my project up to the end of the scale, something happens and I call it now, since I don't know what happens, I call it as if something comes from the outside as a shock, one says, to help me to over-bridge the Fa which is one note and a half in order to get to Sol, and thanks to that, it may be because I meet someone who is enthusiastic and who has worked himself and who has done something, accomplished, and I compare

that what I have been doing and I say, “He did it; why can’t I?” Or I meet someone else who says, “How much more do you need to finish it? Here is the money.” or someone else who said, “Maybe you can change it a little bit and then still do what you originally had in mind. And here, I will help you a little bit.

All of these are outside shocks, some kind of energy that comes from the outside and it enables me to go ever to Sol. What is Sol? Sol, for me, becomes a reorientation, in order to see what is the place of what I am working on which is now not entirely finished, but which I want to finish and for which I had originally a plan, but which now at Sol I start to understand why I really wanted to make it. Then 1 go to La. La, for me, means that I now love what I’m going to make, that I become so intensely interested in doing it right that all my love, my feeling, my wish to do it in the correct way is all there. And now I reach Si. At Si, I see it practically finished. I know just a little bit more has to be done and for some strange reason, I don’t do it because I know it needs just a little bit more polish and I’m tired a little, and I say to myself, “Nobody will see it. It’a quite all right. I can sell it. I know it needs four screws, but I only put three in--just as strong.” I assure myself many times that that what I’ve done is passable enough. But it cannot stand criticism of my own when I use that what I really want to use aa a measure. This is the Inner State in which I am. It is a fight in order to become free from that what I have created. This is the Si-Do.

And when I get across, it is an inner shock because that what binds me to myself are the ideas, and the associations and the conditionings I have, which tell me that that what is there already, not entirely finished, is as good a substitute for that what really should be and my Inner Life tells me it is not so. That what is real is real and nothing else is real, unless it is real. Then I will go over this inner conflict: it is extremely difficult to finish a thing to its fullest extent; but then when I reach Do I am finished with my octave. It has ceased to exist. It is there. The new Do is a new cycle, based on the old octave, based on whatever experience I have reached, whatever I am now, thanks to the accomplishment to make that into what was originally something I wanted to do, now created and it is then for me, this Do, this new Do is the concept of the previous octave, telescoped into one. That means I am finished with it and I am ready for something else.

You see, this is the Law of Seven. Then it has meaning. It is not 1, 4, 2, 8, 5, 7. It is not a couples of lines in a circle. But if I understand the symbol, like in an Enneagram when I know what is the relation of 7 and 9, and if I start

to divide 7 into 1, and 7 into 2 and 7 into 3 and 7 into 4 I get a beautiful mathematical insight of relationships of numbers. And I enjoy it because it is lovely for me to see how the 7s come together and then I say, "What is this now?" Seven years of my life, 14, 21 until 49. And what is 49? Fifty less one and half of 10, ten—one, again this unity. And 49, a little less than having the ability to own (someone else); owns 51; I only 49, but 49 for me is 7 times 7 and it means an entirely new cycle in which that what was 7 for has become one, with which I enter now into the second half between 50 and 100.

Then I look at my years, before 7 years old, what did I do? What happened between 7 and 14? What was between 14 and 21? Reaching maturity from that what I call ordinary age preparatory—teen-age, 21, a little bit at 28 maybe? Not yet; 35, yes. Good, I go on to 40. New life begins; 49, full of responsibility. Try to trace this, if you believe in numbers. See what it means to live under the Law of Seven and then to see what is the Law of Seven as compared to the Law of Three.

Where is the Law of Three in the Law of Seven, the law of phenomena with noumena behind it, that what is ethereal in the phenomenal world. That what is three in seven—Do, Fa, Si-Do is the Law of Three. Do, Re, Mi is the Law of Three in a triad, separated by Fa. Sol, La, Si—again a triad, again the Law of Three. Why? Three and three—six, plus one. Why? What is seven? This way I will learn because this way it has a meaning. It is not out of a book. It is out of my life. That's my book. That's where the law belongs and that's where I have to study it and that's why it becomes important, because if I knew what is a law in my life I will use it because then I understand that law.

All right, don't let's talk theory. What is there of life in you? What is there that you want to know? What is it you want to know about Objectivity?

M1236

Questioner: I'm able to relate the Law of Three to my life and in certain actions at least I'm able to understand it in operation in my life, but as far as the Law of Seven is concerned I can only notice the first note of the octave in operation because what happens is I start out with intensity and interest, and I'm able to bring all of my noticing to the initial whatever it is, if it's sitting at a typewriter and typing something, or walking or anything else, but after the first note as sounded with the interest, I find that it is descending, that the interest is losing, that the energy is seeping away and I don't have anything more to bring to the next sounding and I don't know where to strike it. I don't know where to make an effort in other words.

Mr. Nyland: Well you know this question of Law of Seven. Even if you call it the law of phenomena in ordinary life and even sometimes it may be easier to see the Law of Three because you have a much better sensitivity. For you have to consider Law of Seven as is something that is over a certain period. That is, not just starting first on a typewriter, there is the Law of Seven and you have to finish a letter. It is the acquisition of something in your life that is subject to possible growth in your life, in which you find certain obstacles that have to be overcome. And therefore it has to be a certain time-length, like let's say learning a language. You see, that would be a process that extends over a period of two or three months, or learning anything that has really a requirement of expending energy.

The way to start it is that if one is sensitive to the Law of Three, that is, if you see that the first place that which you start a Do is of course of initial interest, and that that after sometime was dry, and then that there is a necessity of something else entering into it that gives you a second wind as it were, and then the final settlement in order to make it complete also poses an obstacle that has to be overcome. In that way then the Law of Seven is related to the Law of Three as a Do and a Fa and a Si-Do. But after you have established this and you see this in this progress then, and it is fairly easy to see that way that there are these two difficulties. First the Do-Re-Mi and the other, the Sol-La-Si both are triangles. That is, I hope that in starting the Do that I can go over the Re to the Mi. But there is a difference between the Do as an initial starting point and that what is Mi, I leave Re out now, what is Mi when it comes to face the stability to overbridging the Fa. It is quite definitely something in Mi that has lost its particular interest and it has just the reverse of the impetus of the Do, so that at Mi I notice that I have come to the end of the string and I return. These are the two points that I know already of that triangle.

The question of Re now, that is, that is the note in between. I'm subject at certain times when I start and there is an impetus and I see how far it goes and sometimes it goes all the way up and then returns and sometimes it goes very slowly; it depends entirely on the kind of progress than I'm engaged in. But the Re is a period that is not sharply defined. It is not a final note, it is constantly fed from the Do and it reached the Mi when mMi has outlived its, you might say, usefulness. So Mi for me and the Do are two points that I know of, but the Re I don't know at all, and I find out that gradually that in this particular triangle that the only two points I really know are the Do and the Mi, and that the Re is for me a neutralizer.

Now if I look at a triangle that way and I again have the Law of Three in the Law of Seven and the two triads Do-Re-Mi and Sol-La-Si are very similar in that respect. Now when I overbridge Fa I get into another state. In the beginning the Do-Re-Mi has to do with the outside conditions and it is the overcoming the outside conditions first which culminates in the difficulty that there is an end to it and I cannot get over the Fa bridge unless I have an outside something that reminds me or that stimulates me or helps me. The affair with the Sol-La-Si of the second triad is quite different. It is an inner conviction of myself that I have to overcome certain things which are not any longer dependent upon the outside world. And it is that particular Sol-La-Si triad that becomes very important.

The Sol-La-Si, the second triad, becomes very important because it has to do with an inner conviction that I want to finish what I have started. And it is not any longer this important that I'm objected to by the outside world; there are inner considerations that have to come out. Now that what starts to settle for me the questions why is it that it takes place at Sol? Sol makes the realization that it is not the outside circumstances that have prevented me or will continue to prevent me. I have overcome this when I went through the Do-Re-Mi and crossed Fa. But then Sol gives me the indication that it is not primarily the outside world but that a condition for myself. And this sometimes starts a questioning. Is it right for me to continue? Is it worthwhile? Why do I really want to do it? You say I don't consider any more how difficult it is outside, but you consider that I have to make sacrifices of a certain kind. Again in that Sol-La-Si that which I know of Sol is then an aspirational quality which is based on the realization that it is not any longer outside but that I have to find inside what really prevents me from following through on that triangle.

Fa is an indication for me that that what I will have to find must be found inside and I find it by changing the aspiration to an inspirational quality.

Inspirational quality is really a change over from that what is meant by aspiration into an emotional state of inspiration. The Sol-La-Si of the second triad will not be easy to define. Do-Re-Mi goes on quite mechanically and unless I know something about the mechanics of a certain process I will be able to, if I don't know enough about it, I will have a difficulty of definitizing where I am. But the Sol-La-Si is entirely within my own realm. The Si of course is obvious, that is the last weights that have to be overcome which is much heavier than any of the rest and that is simply because towards the end I have so much the desire of simply letting go what I have already done as being sufficient that I have no future unless in making the thing perfect. The perfection simply that everything has to be done means that I go in the last moment against the grain of myself, and for that reason I have to, at the point Si, realize what is really to be accomplished is something that I want to do and at the same time I know what in the Fa-Sol-La-Si of my inner state it is necessary to become free from that what I want to reach.

(Questioner and Mr. Nyland talk at same time.)

Mr Nyland: I'm aiming for the Do at the end. But when I want to get away from the Si-Do I have to loosen myself entirely from that which I wish to reach and base it on my inner state of Sol-La-Si. I have to lose the interest on reaching it without having the chance to define what it would be. It is very difficult to see.

Questioner: Well, I'll try.

Mr. Nyland: Did you understand what I mean?

Questioner: Well, I have to relinquish my attachment to that which I am seeking.

Mr. Nyland; Yah, but you still have to keep it in mind what you are aiming at because after all, it is a Si-Do that you have to overcome. So you see it is exactly the same problem as when I want to Wake up. I try to Wake up without describing what the state of Consciousness will be. It is a very difficult thing because all the time you are mixing it up and in order to accomplish really anything in ordinary life maybe one has to have that Awakening in oneself in the Sol, La, Si which is like that detachment and which becomes
then an (- - -).

M1174

Spiritual development for oneself has to be understood as that what exists totally of oneself everywhere and always. And that the obstacles are the ordinary phenomena of ourselves to be understood as limitations of the attempt we make towards Waking up. And that in this desire of wanting to create in ordinary life certain conditions, certain phenomena which belong to me, as part of me, that in that sense I become completely identified with it. That also that is counteracted by the non-identification of that what is spiritual life. And that therefore the balance has to be struck between an understanding of what is at the present time my identification, so that by negating it I will find the means of how to be in a spiritual sense.

To some extent that what is phenomena has to be imbibed by noumena. So that that what is the Law of Seven has to be understood as a Law of Three. This is really the fundamental cause of that what I see in my ordinary life in which I wish to bring a balance that I function in accordance with a law which is within my means of understanding. It is a Law of Seven. It is a Do Re Mi, and a Sol La Si. Two triads, which already in their particular division indicate the possibility of a triunity. But they are linked together because they belong together. And they form in me a certain line, pursuing an aim - an aim in ordinary life. So that that what starts out as a Do with an initial effort and a wish to reach it, that then I will go in that direction of my aim and not be deviated by all kinds of influences which undoubtedly will come to me at the point Fa.

You see, if you understand a little bit of how the different laws operate with each other, and influences of certain laws and octaves approaching an existing octave at a point where they are vulnerable. At Fa, I am vulnerable. I have not the initial energy anymore of the Do Re Mi. It has run out. At Mi it has run out. It is ready to return. It is ready to continue as an existence of a little triangle: Do Re Mi, Mi Re Do. But I have to have at that point a very special kind of a stimulus, and that has a danger in it. Because exactly when that could happen for me to overbridge the Fa and hoping to go to Sol there is as much possibility that I deviate from the original direction of the Do Re Mi, and I miss my aim. That is why I will go around in circles. That is why I will all the time be under the influence at this Fa to overcome certain difficulties - try to find a means of overcoming them. And that means may not be correct. It may help me to overcome it, but with that I'm on a Sol La Si which has a different angle as compared to that which has 180 degrees. It's a deviating from the Do Re Mi.

What is the solution to it? To have a clarity of an aim at Si-Do. To know that the Do Re Mi has to go in that direction and not anywhere else, and it is not haphazard, and this belongs to the phenomenal world. But I make it because of a noumena. Because the noumena is involved in the Law of Seven as the 3 cardinal points: Do, Fa, and Si-Do. When I now realize that in that particular sense the Law of Three is in the Law of Seven, then whenever I have to overbridge Fa, and the Si-Do is clear to me as an ultimate aim I will not lose track of what the direction is in which I have to go. And with that I will continue with that aim ahead of me in the direction, that aim being, at the present time, a spirituality or a possible development in a spiritual sense, which then will help me to overbridge Fa and continue on Sol La Si in which way I wish to go now, in accordance with the law of phenomena of ordinary life and in accordance with the law of noumena in the spiritual world.

So, when I talk about obstacles, it is an obstacle that is in my way when I don't understand what is the ultimate aim that I want to achieve. Because as soon as I see my aim there is no more obstacle. As soon as I realize that in order to reach a certain condition which for me must be the ultimate, because that after all is the aim - if one is not shooting for that particular highest aim it's no use trying to Work - you see, the aim that is far away, that gives the direction. The direction, the line towards it, gives the different aims as I proceed. So, the higher I can make this aim - what is this aim, perhaps in life? An aim for oneself to be understood for oneself in one's own task in order to represent that what is life in one to the best and the highest ability that one is capable.

To some extent it is an aim for oneself. To another extent it is a selfish one. Contrast it now with the aim of loving, loving mankind. Loving with an understanding of wishing to help everybody - friends and enemies alike. That of course is an aim that is so far removed that you don't dare to think about it. And somewhere in between there is something that is possible of achievement. So I go back now to that what is my ordinary life, and there are two main things: professional work, and that what I call personal, and this time I link it up with the private relationship towards God. Within the means of that there is a possibility of achieving both sides without forgetting that what is my route, and at the same time believing in the possibility of a Si-Do of that aim having a spiritual value. And that the spiritual value this time has to be found in that what is within myself in relation to that what I wish to be personally and also what I can be privately in relation to my conscience. So that then ultimately again and again this whole question resolves itself to that what I want to do

with my life. And that in my life there is the necessity and the possibility of realizing what is important, and to what extent this clarity of a purpose in a spiritual development is dependent on my emotional state of understanding that which is spiritually necessary - to have a conscience, and then to try to live in accordance with that conscience and then in pursuing it seeing that whatever it is in ordinary life is not hurt by such attempts.

You see, this is really where the crux of the matter centers. I have to consider everything I do, professionally - from early in the morning when I get up, personally and privately whenever I happen to think, whenever I sit quiet, whenever I feel, whenever I have a little telephone conversation, whenever there is something that starts in me to germinate and wants to, lets say, be born or try to be put in some kind of a formulation of whatever it is that I want to pursue. That that then has contained, within it, the possibility of a spiritual existence in line with my aim. Now for that, whenever this aim is clear, all obstacles that were in the way will disappear.

These obstacles are preconceived notions of how it ought to go. This is where we make mistakes. This is what we don't understand. This is where we are selfish. This is where we are limited, and to some extent even in that sense, we are stupid. So try to find in yourself what is at the present time an obstacle in your way for self-development. What is it in you that prevents you. What is it that you have set up for yourself and someday you would like, and which now starts to interfere with the wish to become spiritually developed. These particular aims of oneself, of that what with the best of intention you set out to do and you are perfectly justified in thinking about it - how it should be, and what you can hope for and what you can expect and what is within reason, and what from your standpoint in starting out would be extremely useful for you and perhaps satisfying. This, I say, may be the obstacle because the Work - you do not know what happens in a state of being Awake. And to try to predetermine of how things ought to be, it is not your right.

You see, here is the conflict between the Law of Seven and the Law of Three. I'm liable at the state Fa, where you might say if I've exhausted all the possibilities of an initial development of Do Re Mi, that then my assumption at Fa is that Si-Do is of a similar nature. And that therefore the aim that I try to set up when I encounter the first difficulties, which is of course Fa, to try to overbridge it, that I then start to define my aim in the terminology of Fa and not knowing what is the terminology of Si-Do. I determine at that point in my state in which I am, many times still not awake enough, a certain form of a phenomenal world in accordance with which I hope by extrapolation of that

what I have gone through as Do Re Mi, that So La Si will be similar and the end Si-Do will be more or less of the same kind as the Fa.

Si-Do belongs to a noumenal world; it belongs to the world of being Awake. It belongs to a world of Objectivity which I do not know and I'm not even familiar with. And for that reason I say the phenomena that I now live under as a Law of Seven, that I now try to predict what it ought to be in the future. And that I say I have a perfect right to think that because I'm a human being living under that law, and that so far all I have done is by hoping that what has been started in a certain direction, that it will continue in that same direction. It's exactly there where I make a mistake, hoping that Si-Do belongs to me. And Si-Do belongs to God. This is where I don't understand it. Because I say it is my octave; it is my aim; it is that what with the best of intentions I wish to reach. And somehow or other, the spiritual value starts to interfere with this concept and says: "Si-Do is not you. Si-Do belongs to me, because at that time when Si-Do is reached you belong to me after Do". Si-Do is only the beginning of a preparation for yourself to free yourself from the phenomenal world.

And that what takes place at Si-Do is not at all what can take place at Fa. In the first place the conditions are quite different. Fa is less dense; it has that particular quality of a spiritual world. Si-Do is concentrated; it is so compact that nothing can get in-between as it were and you need help of a different kind in order to undo it or dissolve it. The Si-Do belongs to God, I say. It is the overbridging of that in a very short period of time which can be compared to a moment of such a shock, that then in the realization of that, one is transformed and fused into a different kind of a condition. It is at Si-Do where the fusion takes place in which the whole octave from Do to Do has become one point, and starts then on its new cycle.

I emphasize the necessity of this kind of an aim, because it means that that what I'm aiming at in ordinary life many times will prove to be not the proper aim. And it is simply to be ascribed to the fact that I cannot know it and I perhaps have no right even to know it. What is the result? That I live day by day. That I live day by day by the possibilities of what could be. And hoping then that that what I start to define will really have a quality of a different kind and not be necessarily linked up with everything that is either professional or belongs to this ordinary life. Day by day, hour by hour, time by time, that I sit and think and this I now mean by taking account, by coming to oneself. By trying to see within yourself what is taking place and to judge about that what is one's wish, and, of course, what is one's hope, reaching as an aim that one has set out ahead of one, hoping that it could be reached in a certain form. That

one starts to question this. Is it right to do the way I am doing, hoping for what I wish to hope for; Is it reasonable; Is it within the possibility of the Lord?

So as a result of Work, if one experiences more of the possibilities of one's own life, it is already sufficient proof that certain things have taken place within a man. But you see, the greatest change is really that he for himself discovers the potentialities of his Inner Life. And this becomes more and more confirmed by the thoughts and the feelings he has about his own conduct, and the presence of a doctrine that is a certain religious form of expressing quite definite rules of conduct for himself in relation to that which belongs to use that word Heaven, instead of belonging to the Purgatory of Earth or the condition of Hell. It will give him much more assurance that he can be in the right direction when he joins the totality of an understanding of Life exiting everywhere and always and in eternity, then becomes more and more acquainted even with concepts of omnipresence and omnipotence and omniscience. That he can understand a little bit more about the relationship between a possible God existing as Father and God Almighty; the relationship between the son Jesus Christ, or the Holy Ghost.

Then he starts to understand that the different phenomena of the world are governed by the Law of Seven, and that the problem is many times to find out what is that Triamonia Law, the Law of Three. Then, seeing that in the Law of Seven there is the Law of Three, as it were embedded, that he starts to realize more and more in his daily life that it is a Do, a Fa and the Si-Do. That that what actually takes place as phenomena have beyond or behind it the noumena value, psychologically, or spiritually. And that therefore his insight about himself, and the totality of people he has dealings with is very much enhanced, and as a result he is able to see through certain things, that before he could not see it and only saw the form. So all these kinds of different results leas to a very remarkable experience that at times one feels that one is quite definitely on the right road, without being able to describe exactly why. And you cannot use words for that, and only your intuition will tell you at a certain time. Sometimes we call that a hunch of that what we know, without any words, without any intellectual discussion. At the same time, there is something very definite in that; and many times you even are ready to go on the assumption that that is the truth, and base any further action on a hunch you might have.

This form of intuition is something that is of a little different nature. Because you see together that all these different advantages which change a person and with which he can become acquainted, there's one very fundamental essential quality that is, sensitivity. You see a man, when he

matures, can become very sensitive about others still living, particularly when they are younger, and you see them striving, and he remembering his own experiences. In the same sense that what is Life, acknowledged as existing in someone else, and the struggling that the person goes through, sometimes in keeping to believe in. his own life; or the difficulties that he has to overcome, creates in a person who Works more and more sympathetic attitudes. And gradually it becomes for him very much like the quality of an 'I', not only observing, but becoming quite benevolent. And the totality of that feeling, in a human being becomes expressed in the form of more and more sensitive to the conditions of others; and together with that the possible solution in relationships; not to simply take 'no' for an answer, but constantly seeing if perhaps it would be a better (- - -), for the possibility of a change, keeping on believing in such a possibility regardless of the different obstacles that are put in the way, and hoping almost until the bitter end, that certain things can take place which ought to take place.

M2571

The development of a Kesdjan, development of a Soul body - those are the things that require our attention and constantly, and for a long time, constantly making the effort. There is a development in a spiritual sense, indicated also by the Law of Seven. Of course it exists because we're subject to it as long as we're on this Earth. And this Law of Creation for ourselves is also this Do Re Mi, the particular period of becoming acquainted with Work, applying it in the constancy of wanting Work to be there, the changing over from 'that I am' to 'what I am'. 'That I am' means I exist, 'What I am' means a description of what I am. When I say 'how I am' it means what I wish to become, because I understand that what I am now and how I function will have a possibility for further development. So you might say there are three little steps like that, but don't quibble about it. The fact is I want 'I' to be there, and whatever it is that this 'I' can become aware of, in that I am as life, and what I am as I was in the past, and how I am wishing to become in the future, I hope an 'I' can see, observe all that as actuality and as potentiality, and then give me the assurance that I'm on the right road.

So I hope we can live a little bit longer. I hope that we can reach in this particular wish for development as a group and if such development can be represented by an octave that we go through the Do-Re-Mi of chaotic states and confusion, of misunderstandings, but constantly wishing to reach the state Mi which perhaps in that octave is us, and from there to go across a little bit of a bridge. On the bridge knowledge changes into understanding and the understanding is permanent in regard to the ordinary Do-Re-Mi. In ordinary life Do-Re-Mi, Mi-Re-Do is like a little circle which continues to occupy your mind and in your heart you have no particular way of fastening it there, because all the time the feelings will wish to go back to your solar-plexus. In your physical behavior you are very much affected by what is already crystallized out as behavior forms and for that you need flexibility. If we can actually live together for a little while and understand it on that basis and make honest attempts there is a chance that we go across that Fa bridge and reach a country of an understanding, a wish to Work to be selfless, and to kill selfishness whenever it interferes with our then common aim. In the eyes of the Lord, I say many times to give it a certain background because nothing of this ordinary life can be understood unless it is projected against a spiritual background.

We can say it differently, we live in the Law of Seven. That is our ordinary phenomenal world. We must find out what is the quintessence of the seven. And when we discover that it is a tri-unity and the Law of Triamonia then we know that that what is required is first in the beginning of the Do with our intention, then the second the Fa, the greatest difficulty of crossing a threshold and then the Si-Do the final solution of all different forms of intensive coordination of that what we are relaxing regarding that what is tense and being able to think freely in the terms of Awareness and to have a chance actually to let one's heart go in the direction of wishing to communicate, to share, and to care for each other. That I hope. We must all Work for it if you wish. And if you feel you cannot do it, sit down quietly until you can make up your mind. With your mind made up and a wish on the part of your heart you may be able to take just a few steps. But if it is positive it is right. If you are negative, the road for you will have to lead away from this Barn. We want man. We want people who are honest, sincere, not hypocritical. We want a desire on a part of each one of us to become more and more in balance.

And that I hope for, and I would say I promise for myself that I will try constantly to have that in mind day after day, trying not to deviate from that

kind of aim. When I make that pledge on Father's Day, I wish you would hear it in the way I mean it. Also I wish that you can correspond to that, responding in unity in an understanding of this kind of an aim for me which is really exactly the same as anyone's aim for himself. So in the name of Gurdjieff, I hope we have a good year with a great deal of understanding again and again in simplicity expressed without too many words and every once, a sigh of suffering.

Section 3

Connections between the Laws of Seven and Three and Unity

And coming back now again to my aim. We've had a group for some time. Many mistakes we make. We've kept together to some extent. I said before I went, I have seen possibilities of here and there having different opinions. But you see, I'm not particularly interested in different opinions. I'm interested in the form of life and the relationship with people. I'm interested, as far as I can see, in how a person is in relation to someone else. I do not believe in an ivory tower. I cannot believe that the fanatics have the world, or that the flagellantis are on the right road for becoming a man. I do believe a man must be three-fold, and if possible, complete - completed as three bodies. Because I believe in the Law of Three, not in the Law of Seven. The Law of Three is for me a stepping stone towards unity; the Law of Seven isn't, although it's made up of two triads held together by a Fa bridge.

And it is necessary to understand why there happen to be two triads. And that therefore the Do and the Fa and the Si-Do become important points in that kind of an octave. And the translation of phenomena into noumena is simply that I see Do and Fa and Si-Do as essential qualities of any kind of a Law of Seven. But that then the totality of an octave, from Do to Do, and you might say, the shriveling up or the telescoping of that and becoming a unit and as a result of the three existing which, then, in the formation of first a triangle, and gradually reducing all angles and all sides become a point. That for me makes sense because that I can apply it to my own life; I can see myself in the three different functions of myself. I can see the necessity of a harmony between them. I can see that what is taking place now, where things are left haphazardly to any kind of a development, and a wish, and a wish on the part of each of the centers on their own to do as they please, I can see the chaos that is a result of it. I do not see Harmony; I can see a certain form of enjoyment and sometimes of pessimism. But there is no level of being which is poised.

I become interested in the question of equilibrium: the balance within myself to be as a man, and a balance which can be given by the development of that what is now potential. And then in the realization that the two of them could become, as it were, brothers and sisters, that they then, as one, combined in an aim for the wish to grow, both to become Conscious and Conscientious, will need the help on this Earth of a third something, which is the body, and then the body functioning as the neutralizing between the positive and the negative. And in that way, solving the problem of this Earth, which is just two opposites, into that what is given from Above as God the Father and the Son and the Holy Ghost. And seeing that the symbolism, which has a practical

application in my life, and the more one can understand what actually could take place, then there is a definite reason for wishing to Work the way Gurdjieff indicates, of first becoming free from the manifestations in the acceptance of them as they are without questioning. The second, the possibility, as a result of that kind of Work, of separating the three centers from each other, whatever they are. And then, under the guidance of 'I', the combination of them and the influence which 'I', as an indication of a higher force, existing then partly, you might say, as a Messenger from Above, to tell us, and in participation to help us in the conduct of our life, that then there is the possibility in existence of becoming gradually a kind of man, by the simultaneous development of the three centers.

M735

I want to say something about the Law of Three because we uncover it gradually the more one becomes acquainted with the Law of Seven and although it may not be so easy to distinguish in the Law of Seven, 1-4-2-8-5-7, as you know, it is one seventh and a fraction repeating and repeating. The Law of Seven is the law of phenomena, of that what we can see and notice. The Law of Three is the law of noumena, that is, what is behind, that is not immediately visible but which can become visible if one lifts up the veil you might say, which is represented by the Law of Seven. And our whole problem is to try to understand the Law of Seven in such a way that we can see through it and that we recognize what is really the Law of Seven, as related to the Law of Three. That is, if the Law of Seven is the law only of ordinary life, the Law of Three becoming the law which applies from the Law of Seven - to that what is, I say, behind it, what is deeper or rather what is really the representation of ordinary life. If you look at the essence of things, we get a little closer to the Law of Three. If we look for the so-called invisible we are at the Law of Three. If we look for inner life the Law of Three governs that.

How do we reach from the Law of Seven to the Law of Three? There are several ways. The Law of Seven is made up of two triads connected with one note. You might say one, two and three, and then four, and five, six, seven. If it represented in an octave as Do Re Mi Fa Sol La Si. There are two Laws of Three in life. Taking the octave as a total one, then the Law of Three is Do, Fa and Si-Do. If we separate the Law of Seven as represented by an octave into two parts which are connected, we get two triads, Do Re Mi and Sol La Si. The meaning of this is that if the triad could become one, and if the second triad could become one, we would have three and again it is (- - -) then, this changing constantly from seven to three indicated that a certain action has to take place regarding the Law of Seven in order to change into a Law of Three.

What is the action? The activity that is necessary is to understand what is really a triangle. A triangle is not two points - two points is only one line with only one dimension. A triangle represents at least two dimensions although it is still flat. It is of more substance and it extends the same way as the Earth's crust extends around the Earth. So the Law of Three becomes operative on Earth as long as we see it only as a surface. And that in order for the Law of Three to become operative for us it has to he reduced to its simplest form. The simplest form for a triangle is again to become one because out of that it has grown. From the triangle it can grow into a solid but that is different kind of direction which is not usually seen on Earth. It exists of course as a

third dimension, but it is not the way we travel because the way we are on Earth we are very seldom uplifted from Earth - that is, it is very seldom that we walk on air and that we are a little bit removed from Earth. And as long as we remain on Earth we are subject to the Law of Seven and to the Law of Three.

How to reach from the seven now to the three. By means of the combination of two triads or by means of the realization of a triad in itself will fulfill its purpose of being destroyed when it becomes one. Why should it be destroyed, that is why it would be reduced? Because in the triad itself there is no form that will make it grow into a solid and therefore when the movement in a triad of the three angles, that is the three corners of a triangle when they become regarding themselves operative - they will form in their own creation a certain tendency to revolve around each other because that is the only way they can go. They cannot go up. The Law of Three as we are represented in noumena is limited to what I would call the essential quality of our existence, it will not carry us further. It only can be carried further when something happens to the triad as such. There are two possibilities. One is the constant extension on account of movement at the three points further and further away from each other. In that sense it does not change the nature, it only extends you might say its influence - but its influence becomes less and less the further the points are away. And in that sense there doesn't seem to be any progress. It simply means an enlargement of one's life in accordance with the three centers out of which man is made.

The opposite direction, that is the opposite of such activity is that by means of the circling of the three points around each other they become one in themselves that is, the triangle becomes reduced to one point; which point contains the three and has in that point the vitality of going in a different direction since it is a point. So that then when a triangle could become one it has the potential and only then has it the potential of the creation of a vertical line forming the three dimensions which will at certain times make people get away from Earth. So that the whole point regarding possible development, if one has an aim to become free, that I first have to reduce the triangle to one. That is, that when I see what are the three points in one. In the first place the three centers. They should become one. In the second place that what is an opposing and a positive or negative force has to have within it between the two or at least being affected by the two, a third. in order to resolve themselves so that the positive and the negative do not stay on one line. The triangle as the third point in that representing then the totality of a triangle will, if it becomes moveable, as it were, and moves in the right direction, will be reduced by itself into one, that is the three forces which are then operative again will unite and

become an entity, which as a point, extends. One has the possibility of extending to the next level, that is connected by a vertical line.

All of this, you might say, doesn't sound very practical. But it is very. That is, it belongs to oneself, because if I discover in myself ordinary phenomena like the Law of Seven and I know that there is a Fa, that is in any kind of activity there is a difficulty to overcome, and that I know that that Fa is related to the possibility of a solution of a particular problem, that is the Si-Do of such an octave. That then for me, the three points that become important in any kind of activity, at the beginning point, that is, when I start with the motivation taking some form, then the driving force which has to come from Si-Do because that's the aim I want to reach and then the overcoming of the difficulty which is Fa for me. After that you might say, it is almost clear sailing because the Do Re Mi or the Mi Re Do is simply the first triangle which is made quite easily. The Sol La Si again is a triangle which is made quite easily. The difficult points are the starting point and the Si-Do which is an inner condition of a wish to accomplish what I set out to do and the Fa which is the difficulty that I have to overcome on the way towards Si-Do and that by means of the understanding of Si-Do when Do has been struck that I then because of that create conditions which will make the difficulty in such a way that I can overbridge it. I say it is practical because each person when he starts out will find out that the solution for himself in the accomplishment is the change of the Law of Seven into Three

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It is this way. That when I have a physical body with a wish, I know that I cannot immediately go to the development of Kesdjan, and that for that a thought is needed, and that I then, in the triangle, I make one, that is my physical body, unite with three as the thought which has instigated the possibility because of knowledge settling, you might say, for two, as Kesdjan, so that, the relationship of the triangle is 1 3 2. That ultimately it doesn't make any difference when all become one. It does make a difference when the one has to become active in the next cycle because then that what is two will become one for the next triad. That is the overbridging of the Do Re Mi becomes one because of Fa into Sol La Si as the second triad as the activating force in Sol, which again then unites with Si and produces La. Then when that is resolved again into one, the freedom of Si-Do has been accomplished.

Try to see in your life, if you can, three forces. It's fairly easy to see one. You go in that direction quite often. You can also see two when it opposes it;

that is sometimes your mind and your feelings may be at two, sometimes your body and your mind may be at two. Out of that something has to make a resolve. That is, if it is between mind and body, the resolving is that I make the body negative when before it was positive. You must understand that, that the relationship that I can make, that is I can work, is to have in my mind as impetus, a definite concept of that what I now wish to do with my body and in the observation, and not allowing my ordinary feeling to enter, but to try to become Objective regarding that, I introduce a wish, that is, a wish for Objectivity, the wish for Impartiality and that the Do because of that starts to function negatively regarding the positive one which is really the Si-Do already of the accomplishment of the octave, so that then the body is slave or servant of that what is mine and force which is driven by the emotional impetus, that is Fa, that is how I overbridge the Fa in order to get to the next triad.

This you must know in ordinary life. You start out - there is opposition. What will change it? Your fervent wish. All the time it's your wish that overcomes a certain dilemma or a difference, almost I would say, of opinion between your body and your mind. And that then with that wish, you accomplish something that is much more unified for yourself. The difficulty is to have the wish. That is, that if the desires of the body and the non-desires of the mind clash, that still there is a possibility for a wish to be there. How do you get it? By the realization of oneself as one is. You see, it is really quite fundamental. As long as I have a little bit of something that I believe in for myself that is not so bad, I have not as yet reached the state of that kind of nothingness in which the real wish could become operative. So that the solution for work is non-identification because in that, you might say in a void of nonexistence of feeling, an emotion can appear. When the emotion is there, you might almost say, the task is accomplished, because then there is a movement between one, three and two, or between the body and the mind and the feelings, or rather between the mind and the body and the feeling. This is the triad of (- - -), then in its rotation "I", (it is) my personality becomes one.

One can say, of course, much more about it, but you have to think, you have to try to visualize it. What is taking place in yourself.

Now, what other questions? The Law of Seven? Octave Law and the Law of Three? Do we understand it all the same way? Do we know what is meant by the intervals? The Do Re Mi, the triad of Do Re Mi, Fa one and a half notes separated from Sol, Si-Do half a note? How did it come about? Why shouldn't these intervals all be equal? That is a logical stepping-stone, you might say. If you read Purgatory it probably will be very much more confused after you have read it. And still in that there is the explanation because when he talks about stopinders he talks about the moving of that. You see the Sol La Si as a triad has been moved towards the Do and as a result the Fa was lengthened to one and a half. And the Si-Do was shortened to half a note. The result of that is that in the one and a half there is much more space and less density and the reverse is true between the Si-Do where there is less space and more density.

So you have the different bridges. You might say, the two bridges which are in an octave and which were introduced in order to make an octave dependent on another octave so that the totality of all events became related to each other and that none would stand on its own. And that this would insure continuity of a certain way which expressed in the terms of the evolution and the involution would decide for oneself to, at the level where we are at the present time and in our own mind, and what it can really contain, that for that reason it was necessary to express it in a certain way and that therefore this shifting of the Sol La Si was necessary in order to bring about a uniformity between the different laws and octaves as they existed. But that because of the change of density in the one and a half note as compared to the density of the half note, the character of the bridge that is the difficulties of overbridging to go from Mi to Sol for instance or to go from Si to Do or reversely, involutionarily to go from Do to Si or from Sol to Mi of course must mean that there is a different approach necessary in order to overbridge one or the other.

If it is Si-Do it is obvious that when it is more concentrated there is much more necessity of really dissolving it in such a way that that the (f - -) that are inside disappear. Whereas when it is in the Fa state and there it is of less density, it is necessary to have an extra amount of energy to overbridge that particular gap and therefore we talk about an outside shock and an inner shock. The inner shock is Si-Do. The outside is at Fa.

Now to illustrate this outside shock. Is it actually something that comes from the outside? Or is it there that by means of another octave a certain form of energy becomes available which helps the original octave in its particular

progress from Mi to Sol to overbridge Fa and that because of that when it is affected by the out, the other octave it looks as if it is an outside shock? Well, that is very much like waiting for something to come around until it will give you a shock. And in the process of the development of man that of course never takes place. So there has to be another kind of an explanation for it. The totality of a scale in accordance with a cosmic ray or in accordance with an ordinary octave going from Do to Si and not reaching Do because that would be the end of that octave and everything would be finished. So, going from Do, the lower Do, to Si has to have it in this Fa and the Si-Do. And whenever one reaches the state Mi, that is from Do Re Mi and would get ready to try to overbridge the Fa bridge then it is necessary to remember that the whole octave totally belongs together as one and that really the Law of Seven contains in it the Law of Three, as indicated by the Do and Fa and Si-Do as the three cardinal points of that particular kind of progress.

And that usually we don't see it because the Law of Seven is the law of phenomena and the Law of Three is the law of noumena. That means that whatever is back of what is a phenomena that what really is invisible to us is really the motivating force which makes the Law of Seven operate in our world as a Law of Seven and in the noumenal world as a Law of Three. So therefor the relationship between Do - the initial starting point - the Fa when the first difficulty has to be overcome - and the Si-Do when finally a solution has to be made, the relationships now have to be Do, Fa and Si-Do. And in order to overbridge Fa I have to realize that Si-Do at the end is really the ending of my octave.

And that therefore the consideration of the difficulties of finally reaching freedom, because that is what Si-Do means, when it is more and more bound because of the increased pressure, that, because of this consideration at the point Mi when I now consider that Si-Do also has to be followed up afterwards in order to complete the octave Mi is creating its own surrounding a certain state partly you might say of anticipation and because of this that what seems accidental now takes place in a more accidental way and for that reason the influence looks as if it comes from the outside in the form of a shock, which I then utilize in order to get over Fa. In reality it has come from the inner consideration of Si-Do. Sometimes we will distinguish between the inner shock and the outer but the inner shock is very necessary in order, with the Do the initial staging point, to come to the place where Si-Do helps Do reinforcing it in creating then a condition as if an outside shock helps me to overbridge the Fa one and a half note.

M2274

We are not, and our whole bringing-up and the fact that we exist on this Earth and that the atmosphere of this Earth as we explain it sometimes on a cosmic scale, is definitely under the influence of the state of 'Fa', where it is extremely difficult so that that what we now consider our state is seen from the standpoint of Kundabuffer and the consequences still existing as something that is topsy-turvy and completely upside-down. But before we come to the realization that it actually is so, and that we can believe not only in the sanctity of our Inner Life, but that it actually has a say and that it can speak to us, that is a big step and that step is one and a half note, it is not easily understood, not even as a result of the Law of Seven. It is understood only as a combination of two triads, which are the Laws of Three, connected by that difficult bridge that has to be overcome, on which we should walk, and where then it is necessary to create very special conditions in order to understand what it is that we are involved in, and how we can go from one triad into the other.

The first triad, when we understand each other, and ourselves - because the Law of Three is not that easily understood as Do Re Mi - the fact of our unconscious state, our state of waking-sleeping. The second triad, the Sol La Si, is the indication of the potentiality actualized in the sense of Consciousness, also in accordance with the Law of Three. So that, out of the Law of Seven, we first try to determine why it is made up of two trials, and why there is this connection of the Fa bridge which I say is one and a half.

Now we say many times that it is necessary to have a shock in that particular place. And of course it's obvious because of the difficulties that it is always impossible for one by oneself to go over from one triad into the other. And that for that we have to have an influence affecting one. Such an influence can come from prayer; it can come from the influence of anything that is of a higher value than we are, provided we are open to that kind of influence. In most cases, we are not, and if we are, even then we don't know what to do with it, because we are encumbered in our first triad with a great deal of our unconscious ideas. And it is not that easy to uproot them or to take them away.

The real possibility for a man is not to listen to conditions of how Heaven is or what the spiritual world looks like. Even if one can have experience of the existence of a spiritual world, one constantly comes back down to Earth to have to translate that what one knows into a terminology which one can use. Because the words from Heaven cannot be used on this Earth, unless they are translated in the language we happen to know. And that

language is still dependent on our ordinary mind. And therefore we have a great difficulty in describing what is Work on oneself, because there is the possibility of an Objective knowledge existing which should tell us the truth, and the truth has to be taken in by ourselves in a certain place which is susceptible and which you might say is tender enough to be open to that kind of an influence.

If we try to understand the octave, we many times say that the bridge of Fa is affected by the Si-Do of the same octave. The Si-Do is a question of one's Inner Life, in which there is a possibility of leaving this Earth, and going over into a spiritual state, or a state in which spirits and Souls can exist. So that then a description of that what might take place at the time of our physical death or sometimes at the times we say that we become free from ourselves; that then, that kind of a description of the Si-Do, not as yet indicative of the Do itself, only meaning by that a certain preparation which is necessary for the understanding of what should take place at Fa.

The consideration of the condition of Si-Do is a question of one's Inner Life; it's a question where the freedom of one's Inner Life also has to be recognized in a certain point which we call the central point of our own existence, where Life is unspoiled and where Life is free from all dimensions, time as well as space; where it is and is and exists as an Amness. We simply call that Magnetic Center. And the Si-Do, wanting to think and consider, to ponder about it, is given within that Si-Do possibility, the wish to attract to that what is needed for further understanding, the realization of the condition of one's Magnetic Center within. That's why it's called Magnetic; and it's a center because it becomes the center of one's ordinary Observation process.

In order to acquire because of that possibility existing within each man, that it then will give a certain impetus to a wish for oneself to overbridge the Fa and particularly the difficulties of unconsciousness trying to see if, by certain means, that unconscious condition could become Conscious. There are three different things in the little triad of the unconsciousness. They all represent a personality, one in the form of the mind, the other in the form of a feeling, and the third in the form of the physical body. Do, Re, and Mi. Mi is the state, mostly emotional, in which the other two, Do and Re, have given the freedom for Mi to exist. In an Emotional state as a wish, seeing the bridge, wishing to overcome it, and then being reinforced by the ability of Do to let itself go in freedom of the physical body, and by Re giving the information that is necessary to become, to be a guide in order to stay at Mi, that Mi is the place

from where the bridge will be crossed or started to be crossed, that Mi is then affected by the concentration of effort in understanding Si-Do as bondage.

And going over from the Si to Do, means that I see the freedom to which I am entitled and by which all kind of forms of esoteric knowledge tell me what will be in store for me. But I'm not living in the Si-Do as yet, because a long preparation of Consciousness, Conscience, and Will is necessary for the Sol-La-Si. And before I can get across the Fa, and before I can start in the further development of the Sol-La-Si, I will have to make an attempt to get across Fa first, wishing all the time to reach Si-Do, and being patient about going through the possibility of a development of the Sol-La-Si triad.

That is all that is really required, this constancy of wish for freedom, knowing that one is not free. And the only way by which what we call Objectivity is introduced is by the fact that although I wish freedom, I realize I am bound, and I accept that fact. That is the truth we talk about. That is the truth that will set us free, to be influenced at the state of Fa to be able to go across it, and to change our ordinary unconscious condition of a little mind and a little feeling and a body into an Individuality which then, in accordance with our definitions, consists of an Awareness of the mind functioning in an Objective sense, a relationship of an Emotional kind which allows one to have contact with higher levels of being, and a Will on the part of the Individuality to be able to consummate the Si-Do in the final act of freedom.

You see, what is necessary is first an understanding of these kind of ideas and concepts, so that then gradually one knows what one is doing, why one is doing it, and why one wishes to Work. And now I come down to Earth, and I look at this group, and I say you do not read, you do not think enough about Work, you do not have that Work at the proper place in you. And I would start by doing something quite fundamental, because we have been talking about a school, and the idea of a school is still in my mind. We will expand it now, to make this a kind of a school in which the different people who do come are willing to study, willing to find out what is the meaning of Gurdjieff, willing to read *All and Everything* as an absolute necessity, wanting to come to a Wednesday evening, and asking questions like: "I am this and that and I experience such and such things; now what can I do regarding Work to help me out of that situation?" Those are the questions I would like you to ask on a Wednesday, and when you don't ask them, I will ask Robert to stop you, to say, "What has that to do with Work on yourself?" Now it will show up that you don't Work, and that you don't know what to do, and you haven't studied enough.

M1777

When I say, 'I wish, as a three-centered being, to function' then it will be necessary to have the three centers come together and to make out of the sixty-six at least ninety-nine. That's close to a hundred. Sometimes that what I can do is pray for the possibility of Unity in which that what I am I'm willing to give up and pay, hoping then to receive the blessing of the Lord. The other is that I try whatever I understand of my three center being to be present with all three to that what I am doing. And again the activity is not limited only to the physical center but also to the other two. If I say 'I pray with all my heart and the rest of me - my head and my hand and posture which corresponds to my wish for prayer, my thought which corresponds to the wish to understand the Laws of Creation; then there is a unity in me in which this tri-unit becomes for me, of course, the Law of Three.

But the Law of Three is the representation of that what is not seen - it is that what is behind the different phenomena of the world, so that then I go over into another state. In the first state I did recognize opposing forces and I would say that even if they can combine, they already give me a chance, when my mind and my feeling can be united, there is an enormous possibility for me to become full in the real sense of the word. But when I take the Law of Three and I then have to recognize the existence, I have to start with the Law of Seven, because that is the phenomenal world of myself and I try to understand that what is meant then by the real essence of the Law of Seven. I say it is seven so there are seven points in it and out of the seven points I have to select three so that what is left are four. The four will remain the maintenance of myself on Earth. The three will be the means of lifting myself up from the Earth to a higher level.

I want to make sure that the points I select of this particular Heptaparaparshinokh law are solid enough for me and to the extent that I can really understand it, Absolute. The first point of Absoluteness for me is the moment of my birth; that is when I appeared on Earth and it was then that the Do of my phenomenal life was struck. The second point, of course, I also know that must exist because that is the law - is the moment of one's death. So I have already two points. I now wish a third one, and since it is difficult to find it, I have to hunt for it. I look all over the place for that point. I study in books. I ask people. I go to lectures. I join organizations. I have become acquainted with dogma of the church. I continue to believe in what other people tell me. I take them sometimes as God's word, and I say, 'All of that, as wisdom of the world, must be for me, and it might give me a point of attachment. I attach

myself to them every once in a while and I try to see if that is the third point that I'm looking for.

And when I continue to remain serious for myself and if finally the honesty overtakes me, I realize that whenever I look outside of myself for that kind of a point, there is absolutely no reason to believe in the solidity of it. In the first place I cannot control it, but in the second place it's not my own. When I'm driven because of these contacts with the outside world in which I try to find this point of rest for myself which will enable me to make the Law of Seven into a Law of Three, I have to discover, and I'm strange to that kind of a solution that I find it right at home. This is impossible to believe, but although I could read it in the Bible, to find what I have to do right at my hand, and not to go out and preach the heathens somewhere else or to try to convert them, the point that I finally find is that what I am and that what is important is the Life within myself. I see how this particular point moves because it is subject also to the Law of Phenomena and it goes up and down the scale. Also that I don't understand, because I'm looking for something permanent; and then finally the question comes up, 'What is there as permanency within myself?"

I think it must be within each note which for me is moveable enough to give me a chance to use it and to move up and down the scale at will. Whichever way one now wants to interpret it further, I consider Fa as a moving note. Why this note was used in the moving of making out of that what I am the, Autoegocrat eh, Trogoautoegocrat or, the old Egocratic Law and Trogo, . . Trogo entering into that, indicated for me that I now eat myself, that means the Trogo and by means of this kind of a concept, I understand why this Fa was moved. It was originally there, but the Sol La Si which was connected with the Fa moved up towards Do, the upper Do, and created, then, the Fa as it is now, one and a half, and created the difficulty of reaching the Sol La Si. So it indicates a variety of different ways: first place, of course, the Si-Do becomes completely condensed; in the second place,- Fa is very difficult to overbridge; it indicates the necessity that Work has to be done; the third is that if I.understand essentiality of Fa, and Life existing in that, and then being moved along the scale of the phenomenal world, then it can give me the point which I'm looking for, because although it may be moveable, it is nevertheless in the relation to the lower Do and the upper Do in between the two that can give me the third point from which it would be possible to construct my life.

My life becomes a triangle in that case. It is still a flat triangle, still horizontal, because that's the only way I can now understand it when I see phenomena taking place, because I am bound by the phenomena of the Earth

and I'm bound by the Earth's crust itself. I can vary the triangle a little bit; I can say. that that what is Fa is Above the line which connects the two Do's, I can also say it is below, that is, it depends entirely on the way I discover myself, how and in what direction I happen to go then. Then again I. introduce the duality and say, "I am going up, and I also am going down, because within the life span allotted, to me, the same law of the Earth remains, so I want to keep my Fa as the point of a triangle, and at the same time, I have to acknowledge that I'm still a child of this Earth also, so I make two triangles, one with the point towards above, the other with the point towards below, and then I say I want to indicate what I really am, I put one triamgle on top of the other, and I seal it with Solomon's Seal. That is the affirmation which.I need of the picture I am.

When both top and that that what is bottom were Fa, they are moveable steps, so I now, in the wish for further growth, and the acceptance of that what I am, I have the ability, and it is allowed for me, to move the triangles. The triangles become for. me a symbol, because I don't want it to remain stagnant as something that can take place either above or below, but I want to construct out of it something that has much more meaning for my life, as it is, and then, as you know, I've explained it before, the triangles are moved so that the higher, or the lower go as points in opposite, no, in the same direction, to join the point which was above and the point that was below into one. Then they form two triangles, that is one ordinary, with the side on the bottom, and the other, inverted and on top, and connected at the one point, which used to be the point Fa of the original triangle. That picture is. the funnel.

That picture is how that what is below has to concentrate into a certain form of unity belonging to Earth, and the existence of Man on Earth, in which he is familiar with his mind and his feeling and his wish to Live. That that what takes place at the point where the triangle goes over into another is "eye of the needle", and that the Unity of Man at the moment when he dies, being free then from the form, will go over into the point, and then from the point, spread out again into the existence of a new level. The new level is represented for a man in accordance with the Law of Three again, as Consciousness, Conscience, and Will. This is the symbolism for a man as he grows. This, is the way a Man, seeing this symbol, knows how he must Work, and it is then, as the potentiality for Man, believing that even during his lifetime, he can go through the eye of the needle, that then he will he able to construct a totality of himself in which the three lower component parts are changed over into the three higher ones; or, as one says, that what is incomplete of a man in an unconscious state can be completed by himself in a state of Objectivity as three

bodies which then having come through the eye of a needle into a Conscious area, will then start, to serve what is needed for an Objective world.

Don't look for things, just continue to Be and to live, just continue to try to Work, because, that, as you know, is the only way by which it can again and again and again be materialized, or symbolized, or etherialized, or magnetized, or really be experienced. These are the layers for a man in the course of his growth.

M1068

The Law of Seven, someone brought it up. Who was that? What is seven? Why seven? How is it applied or understood?

Try to say it very simple. That what happens in ordinary life as we see it, as we notice it with our sense organs, we call it phenomena. It is that what is a shape and a form, which is distinguishable by means of our visual organs and sometimes by touch. But they are in existence in this kind of a world which is physical. And that which is behind or beyond it, or back of it, is another kind of a world also existing, but not in the sense of the same kind of material forms: and perhaps more and more in the direction of spiritual existence. But in any event, the Law of Seven does not apply; it is the Law of Three.

Now seven is made up of two triads of three, connected together as if that what is one triad connected by means of a certain bridge to another, as if when the two triads appear and they become in equilibrium with each other, they become the Law of Seven. This is how the noumena, that is, that what is beyond or behind existence, when they become apparent in this world, they take on the Law of Seven. That's a very different way of saying it, of course, noumena are invisible and phenomena are visible. But the relation is that there have to be two of the triads connected in some way or other, which then because of the combination could become a Law of Seven. And this relationship, again becomes apparent, when one looks at an octave representing the Law of Seven as a whole, as a unit, in which then the Law of Three again must appear. To be more explicit, Do-Re-Mi is a triad, Sol-La-Si is a triad; it is a unit when it is considered, when it wants to go over the bridge Fa, into the next part.

And it is this kind of unity as a three unity, which will enable the total law of the Law of Seven to become three, as represented by the Do-Re-Mi as one; Fa; and Sol-La-Si as one. Or to shorten it a little bit, that what is in the Law of Seven is Do, Fa, and Si-Do as the cardinal points of the law of how they are connected together. And the totality as it is spread out, as it is manifested, as noumena becomes apparent to us with our ordinary sense organs, must take on a (form) which then for us is in balance as the two triads connected with Fa like, you might call it, like saddlebags on a horse. On one side and the other, they are matching in weight, and they are kept in equilibrium because of the Fa. It is man between two worlds. It is man who has, I said it the other day in New York, it did not get on the tape because the tape ran off; a man walking with his arms outstretched to the side; he is in

balance and is kept in balance. On one side are the influences which will help him exactly the same as good and evil, to represent in him that what is a force which, you might say, drags him down, or at least is directed towards again using the word negative absolute, towards the moon. And the other is that what is pointing towards His Endlessness as positive absolute. Man must constantly remain in between in order to balance the two. Fa must constantly remain in between one triad Do-Re-Mi and the other triad Sol-La-Si,

Now what is the Law of Seven as far as the (meaning) is concerned when two triads have to be connected by the (- - -)? The totality is eight, of course, when one goes from Do to Do. This is what we are familiar with in music. And the stepwise change from one to the other originally was equal in all the different parts. That was at the time when it was an Autoegocratic Law in which there was nothing else but the existence of one octave by itself without any relationship to the rest. Everything, you might say, was then in a certain state of chaos without connecting with each other, and of course, without any influence on each other. The creation now of the Universe, in order to make out of the totality of such facts, you might say, a complete whole that would hold water, and that would be able because of its connection, start to have a certain (meaning), made it necessary that each law became dependent on another law. And then the relationship that then started to exist in order to maintain each other had to be changed into the Trogoautoegocratic Law.

That is, of the law which is represented by the Law of Seven, but this time, having a little different division so that a new law, as it were, or a new octave could enter at a certain point in order to help complete the original octave, to come from it's own Do the highest Do on it's higher Do one octave higher. How this was accomplished is an interesting and perhaps not so easily understood why it should be on account of a certain shift in the sections that were originally equal, that now for some reason or other a certain strain had to be caused in each octave in order that the entry of another octave as the form of a force could then enable the first one, the original one to be changed again back into its normal existence of not having any particular strain on it.

That what must change according to Gurdjieff is the fifth Stopinder, it is the note Sol. It is the note which is at the present time in the center of our Solar system and is the first step in the new triad after man having gone through Do-Re-Mi has been able, for some reason or other, to overbridge the Fa. He reaches Sol then because that becomes for him the center of his own existence as represented on a different kind of a scale (where) the solar system of which the Sun is one. Now the change over and the shift of that what was equal parts

is toward the higher Do. And the strain now is caused in making now the Si-Do distance half and lengthening that what was between the Mi and the Sol which is then called Fa becoming one and a half. Both sections now represent, that is, the Si-Do and the Fa together with the initial Do represent now a new law in the Law of Seven and then by means of that the Law of Seven became dependent on the Law of the Trinity. You see, before that there was no connection.

This way, that what was phenomena is linked up with the noumena. That what is outer life is now linked up with inner life. It is the beginning of the stepping stone towards the discovery within oneself of that what is Essential Essence. It is the beginning of a possibility, because of the linkages now, this dependence of one law on each other that ultimately the possibility can exist for Magnetic Center to come to the outside, This is the real reason of the creation.

So now when I say that the shifting has taken place in the Sol La those two notes and that the Si-Do has been shortened, the Fa now is one and a half. It means that more force is necessary, (we try to explain that) by the existence of a shock. But the shock is now the representation on a new kind of octave which has to be connected to the original one in order to make out of all kinds of octaves a totality of something that hangs together an (- - -) individually. Well it is one and a half that needs more force because the outside shock, it is usually the realization of the change of an atmosphere in which then the La is affected by the possibility from the atmosphere of certain forces to come in.

How this takes place is related to the Si-Do. The Si-Do in an octave is his inner condition, and the inner condition of tightness of being in a certain strain because the same quantity of material has now been compressed to half the size, is that what is really an inner wish in man to become ultimately free and to be able to overbridge the Si and the Do, and as a result being able to live in Do which again means the freedom for such a man. So that the Si-Do happens to be overbridged now creates in itself something as an atmosphere by means of which the Si-Do ultimately can be undone, that is dissolved and does this by creating an atmosphere a little lower where the Fa is, as if then when the Fa is affected it seems like an outside shock. This outside shock is the outer condition created by the inner condition as a necessity of Si-Do. And again there is the Law of Three connecting Do, fGa, and Si-Do.

Now why one should take seven. As I say it is two times three plus one. One is, in this sense the neutralizer between the one force Do-Re-Mi and the

other force Sol-La-Si. That is why there are triads and they, as they are triads becoming one, become one fourth, one is called a positive one, the other is called a negative one. You can change it either way you like when you look at the object because it doesn't make much difference, Either you go up or down on an octave and which direction you go, that what you come to first is always positive. And then what is now Fa is the neutralizer between the two. When that happens to be there at that particular place, the totality of the Law of Octaves and the Law of Three both become one. And this is the solution, you might say, of an evolution. When that happens to take place Do becomes Do. That is the lower Do and the higher Do are telescoped into each other and then life for man is a point. That point is free from bondage. It is free from dimension. It is free from the Law of Seven. And of course, it is free from the Law of Three also.

We call them steps and they are in accordance with certain cycles or certain relationships expressed by means of numbers one seventh, two sevenths and so forth. And if we figured out, we start to divide them we get 1 4 2 8 5 7 repeat. (The second seventh that is the two sevenths, the third seventh is the four seventh, the fifth seventh the third four, the fifth of course is the five 1 4 2 8 5 7, you start with 5 7 1 4 2 8) and things like that if you know enough about arithmetic, you will figure it out. They represent steps from Do to Re, from Re to Mi, one and a half steps, as it were, past by Fa, Sol again one step, La one step, Si and then a little bit of a step, and then we coma back again to Do.

Why this seven? It is a sacred number. It belongs in the (total system) of numerology and I don't want to explain much about that. It is very interesting if you want to learn. And then you will see why seven recurs because many times phenomena are based on a sevenfoldment which repeats itself in sections of seven! which again as sevenths, different parts connecting with each other, will yield 9 9 9 9 9 if you know what I mean, if you know enough about fractions you can figure it out.

Why this stepwise? Again, I've said it before, progress is twofold; it is one direction in one line, sometimes horizontally staying that way without being affected by any other force, and, at times, in that particular progress it would run dry and down if there were not the possibility of going to a higher level of being; at which time; the line that is at first horizontal is now cut by a line which comes vertical, on which line, then, progress can take place. That is without any visible progress, since we are not making any advance regarding the horizontal line, the progress is now expressed in the verticality. And the verticality means going from one level to another, or the increase of the density

that is lighter and lighter up to the next step. As soon as the energy has been dissipated, the step has has reached its highest value and then again the line becomes horizontal and represents then a new level of existence. 1 4 2 5 8 7 is simply an indication of that kind.

And if it is put in the Enneagram, it becomes a dynamic representation of it. And that the 1 4 2 5 8 7 simply means the division of the three centers into their ordinary subdivisions. So that if I consider a physical center, then an emotional one, and an intellectual, in order to understand more the functioning of each of such centers, and in reality, that is in the phenomenal world that what is related to each other as a center, a center never being pure but constantly being affected by the other two centers, then the division becomes one of nine subcenters. And the first one at the point one, the point two, of course then, that is the total segment of the physical center becomes a physical physical, emotional physical, and intellectual physical. Again, don't let's go further than that, but the points one, two, and then three at the bottom of the triangle, four at one side, five on the other; that the connecting lines now 1 4 2 8 5 7, I mentioned the other day, that it is overbridged at the point closest to nine.

And it is never overbridged between the four and five. It simply means that man in his emotional development is not complete. And it is impossible for him to develop emotionally unless it is done with the help of either the intellect and the physical canter. And that to go over from four to five which means in the Enneagram that one goes over from lower emotional to a higher emotional has to be done by means of going back; 1 2, 1-2 4, four belonging to I (?) , — one, one, two, four eight; 1 4 2 8 5 7. One, four, two is again in the physical center. Eight is across on the other side. The Enneagram is a division of man as he is in a lower center and a higher center divided by a line that runs vertically from nine on down. And that the division then between four and five, if you can visualize it, is the change over from the lower emotional to the higher emotional. And that, for that reason, one has to become Aware, by means of an intellectual center, of that what is the behavior forms of the physical. Without it, that particular exercise, any, the emotional quality, to appear.

Well, this is the explanation for the reason for working. But it is also the explanation of how the Law of Seven (doubles) work and how it is connected as far as the triad is concerned with the Enneagram. Again, one has to sit and think about it in front of it and see what you can digest. Otherwise the Law of Seven is not anything very special. If you want to experience it, you will see that the initial energy carries you to Do, Re Mi, and if there is no further supply

at that particular point it simply means back again to Do. And that the usual phenomena in a development on Earth is Do-Re-Mi. If there is an outside shock, it can be supplied by a condition to which one becomes subject, and that at such a time that a new force is entering, partly because there is an inner wish which produces the atmosphere.

For instance, if you play music and you play a little part and it goes Do-Re-Mi, Mi-Re-Do, not in the notes say but in the development, you come to a point wherein you have to overbridge something and when you make a mistake you keep on repeating a mistake and it is never really quite perfect. But you let it go until somehow or other a new enthusiasm is born. Many times, for instance, you may have heard it played by someone else. You may go to a concert and get inspiration from that. Whatever it may be that helps you overbridge that particular Fa in development, it's quite definite that after a little while everything is going to return to its origin unless something happens at that point in order to help you get over it.

Now you are in Sol-La-Si and you have the same trouble. Sol-La-Si is quite easy. It's on a little different plane but it is perhaps easier because there is a little bit less friction. At the same time, when you come to Si, you have again a difficulty of getting through, this time it is through not overbridge, through the condensed matter between Si and Do. So, here again, how is that explained if you take the example of a piece of music that you play? You play it almost perfect. And there is always something that is not just right. And you're not sure of it. And, for instance, if you would have to perform it for radio or for making a record, you are always, at that point when you could make a mistake, very hesitant and perhaps you would make a mistake. This is Si-Do. When you once overcome that, the piece, as you play it, is complete. And then you can play it any time, it doesn't make any difference because you have licked that last little bit of something which always otherwise would bother you.

Check it with yourself, whenever you have had any experience if the Law of Seven applies. If there was a point in which you were ready to give up, if by some means or other you got across it, and if you come at the end to a point that ought to be finished and it is not entirely finished. And also many times at such a point, you give it up because you are so-called too practical. And you don't want to submit to having to do a thing one hundred percent. Whenever you come to the end of giving up a hundred percent, the last one, the last distances always weigh the heaviest because there is already approaching possibility of something that in the end will prevent you from reaching the highest point because if you did everything would be over. Partly Si-Do is a

matter of self-protection to keep the octave within its own bounds, Exactly the same as the life force in oneself will not allow to go over the Si-Do because it would be the danger to one's own life being lost.

The question of death, of course, as Si-Do is simply that at the moment when one is still alive, the body does not want to die. Even if it understands, that if it would die there would be a chance for a life force to become free. There is absolutely no desire on the part of the body itself as long as it is healthy enough that it would allow that what is now death and setting then the life force free to allow that what happen. And as a result, there is constantly the shying away from the position of Si-Do as a danger point, not even wishing to think about the moment of death, simply assuming that that what exists will continue always in the same (- - -).

Now is that enough on the Law of Seven?

Ina: It's enough to think about.

M1617

What will we say about Work? There should not be any discussion about the Barn - about us living together, events which take place, responsibilities you have - unless it is always placed against a background. The background willl give you perspective. If it is a flat statement, it belongs to flatland. It has to be three-dimensional to get perspective. And why three? Why can't we be satisfied with two? Or just one? Because the three indicates that there is a possibility for further growth. Three can become One. If it is a triangle, the three points of the angles can join. It will then make a point in which there are three possibilities. A line has two points; it can contract to make one - it only has one possibility. A flat surface has two. What we are - three-centered as we are - have a possibility of three becoming One. The three becoming One plus the three which exist will make four. The four is the squaring of the circle of the sphere of the Earth. The four is the direction of the wind. The four is that what we are living in on this Earth. The four is our indicator of directions perpendicular to each other. The four are the different ways by which we develop: science, philosophy - as a mental function; art and religion - as an emotional function. Those are the four quarters of the Earth. The centraL point is that where we hope to live so that we could extend in any one of the four directions. When the four are followed, or when one starts and one wishes to come to the point, the point is truth. All four will lead to truth. But when the truth is reached in the point, the dimensions have gone.

What is needed for three to become One is first to realize that with one it would be four, and that with four there is a new cycle. And that that what is needed for a man is to reach a cycle which is different from where he is now, in which that what he is now becomes one in relation to the new cycle. That is that when there are three, they could become one as a unit continuing on a different kind of a level, and that the difference for man as a three-fold being becoming a unity, is the difference between subjectivity and Objectivity. It is the difference that is indicated by the introduction of something entirety new in the Law of Three in which, as oneness, the Law of Three even is demolished. That what takes place in the development of man from phenomena to noumena, is going from that what is a combination of the Laws of Three connected; that is the Do-Re-Mi and the Sol-La-Si connected by Fa, and dependent on each other, and no freedom, and only when the octave is completed. And then the three that result from the Law of Seven is the Do, the Fa, and the Si-Do. This is the Law of Triamonia; this is the law of noumena; this is the law of one's Inner lLife.

The third is that what becomes the Law of Absoluteness, or the Law of Unity, or the Law of that what is Infinity. Between that what is finite and that what is Infinity is a range that has to be climbed. It is a range of understanding where one is, and the relationship between that what is knowledge and understanding. It is like a range of mountains in which the Law of Three becomes operative, so that one sees within oneself that what is one's Inner Life, and it is no longer any more bound by the phenomena. So that that what is the transitory period of the becoming aware of Three will lead ultimately across the mountains to that what is a country of understanding, in which the Law of Three also will be demolished and become One.

The ultimate of the Law of Three as noumena is, at that what becomes, in the approaching of Absoluteness, the realization of the totality of two things which could compensate each other; that is the negative Absolute and the positive. But one knows also that if those two join that nothing results because one will kill the other. And that in order to make One out of three, something has to be produced which is either the presence of oneself to the conditions of the Absolute - either negative or positive - or the question of a miracle, of the introduction of that what is the principle of Life. The miracle is the possibility of making One out of three. The principle of Life is the possibility of fusion, of behaving in one way or the other. It is the two-phased possibility of man as his Life can be, going towards a higher goal or towards a lower. It is man as he is now - divided in his mind and in his feeling between two poles as it were, which many times are not in agreement - and that then his activity has to become the neutraLizing factor between the two, to soLve that probLem for reaching freedom in a unity as an entity of man. But in that man, when he tries and only is active, becomes dependent on his activity, and that within this possibility of unity there has to be a shift in which that what should become neutralizing is the step further for man away from his physicaL body. And that therefore the neutralizer only becomes operative after it is realized that the body is not in the proper place. And it has to go through certain stages in which the neutralizer then is emotional, and hoping then for that what is intellectual ultimately to be able to take over.

What takes place when the Law of Three becomes operative during that period is a gradual understanding of what is meant by a miracle, without experiencing it, but having the presence of God there without experiencing Infinity. And that when finally Three becomes One, that in that fusion process, everything that has been the past has become one, and is then ready to enter into the future. Man reaches, at that point, the possibility of joining in fusion with God. But he first has to become, in time, that what is timeless. And when

man becomes One, that as a point still has to change into a force of Life as a central place where the force can operate without a point. Because it is a losing of the potentiality of the dimensions which is still inherent in a point, which will give a man the freedom to understand Infinity. And it is exactly that what becomes for a person a miracle in the realization of that what is Infinity always was and always has been and is everywhere, and not only dependent on a moment of time, but is a moment of time as Infinity. When he once realizes that his Life is God, then at any one time he can experience infinity.

But one goes through a long period - first a knowledge; then a climbing of mountains; then a gradually descending, until finally one reaches a plain of understanding. It is that particular period in which we are engaged - trying to find the Law of Three in the Law of Seven; trying to find Inner Life in our outer Life; trying to find the Unity which could come from the Do-Re-Mi as one, in the overbridging going to Fa in reaching the Sol-La-Si. It is the point of Fa which indicates the emotional state of a man in which he then has a possibility of looking backwards and seeing his Do-Re-Mi as a unit which he has left. That is his past. And seeing at the same time - but it is mostly a feeling, or a being aware of that what might come, which is his Sol-La-Si - also a triad, because he's not free from the Law of Three as yet; he still has to find out what it is to complete two triads with the third as neutralizer at Fa, before the octave can become One.

What all this means - that gives a perspective to a man to be able to experience at times Objectivity without knowing where it came from, so that at times he has a chance, being a man and being three-centered, to realize that the three centers have a definite meaning for him, and in that respect he's different from a plant or animaL. That he has intelligence which has to be educated; that he has a feeling which has to change over into an Emotional state; and that he has a body from which he has to become loose and free. So that man will, at times, have a combination of the three centers in one, accidentally; and at such a time he praises the Lord because God has given him hope. When one talks about this, it is the hope for that kind of a realization for oneself; it is not a hope that is helped by someone else describing his particular realization. It has no meaning. But what a man wishes is to see that he is equipped as three centers, and has then the potentiality and also the possibility of, at certain times, to become one and lose himself, and then experience moments of Infinity which then for him - since it is possible for him - will give him the assurance that hope is justified.

The experience of someone else will never give you hope because the other person is not you. And what has to be encouraged is the fact that such things do exist, like one says God exists, and one can say for me. I hope He will also exist for you because He can exist for you. And then the stimulus is given to anyone - never mind how difficult the situation is and whatever it is that has to be overcome. We have to climb mountains; we have to go down and up. It cannot be helped. That is, you might say, the terrain; that happens to be the configuration of Earth. That is the way we are with our manifestations of our body - up and down. 'Himmelhoch jauchzend zu Tode betrübt' - what one is at certain times, one is not the next moment. But nevertheless one continues in that state with patience, and what one needs is hope, because if that can be given as an assurance that it is true for me and I can say then it ought to be true for you because I'm not any different from anyone else, then only that I have a wish to Work and I hope you have the wish to Work. That then the assurance is that that what is possible for one is possible for someone else. And one does not have to believe that it is only because so-and-so puts himself up on a pedestaL and becomes almost like the Pope - there is no chance to become like a Pope so don't act like one if you want to help someone. To understand is to be able to stand under. To be able to stand under a person to help him that way, to support him; and to hold out for him the possibility of that what he, as a person who needs help, can achieve, and to give him that assurance.

So that is the reason we talk about these perspectives because they are for all of us, and never mind how far it seems to be away. The strangest thing is that in the end, when one reaches the Absolute, it is true that the Absolute was always there; that *All and Everything* is always there, only I don't know it. But when I make that book my own, then I will know that *All and Everything* is within me as Omnipresence. This is the force of Work. This is the way by which the conflicts are united. That is the way how one is in between two forces, and by manipulating both and not allowing them, as it were, to touch each other, but to give them full force of operation, that then that relationship of two forces will enable one to complete the three into one unit.

Man, woman and their relation is three. This is their Inner Life. This is creation. Man, woman and child is also three. That's their procreation. One belongs to Inner Life and Heaven; the other belongs to outer life and Earth. To the extent that they can understand both, to that extent that what is the unity between them as relationship will profit, and to the same extent that what may be child will profit by the innerly relationship between, let's say, father and mother. That what is needed for both is understanding that each exists; that it is not only one or the other, that there are two. This is the beginning of the life of

man. That what he is has the Law of Seven represented, combined with that what is the Law of Three as represented in his struggle, will then become the Law of One in which all things are Omnipresent, and in which that what is the force is Omnipotent. That is why we say God, so as not to have to say Omni. But when one sighs and ends, that what is the exhalation at the end, one says ‘Am’ as being; innerly, one says ‘Om’ which is a symbol of sacredness.

M1717

And so when the spirit of God moves over the waters of the existence of man on Earth and He sees here and there 'S.O.S.'—Saving One's Soul—indicating by these little triangles which are in the image of the Lord as tri-unity, He then comes down to help. And this is what takes place when one really wishes to Work: Because it is not only that I have the wish and it is not only that I create and it is not only that that what 'I' is Observes the personality, but it is this what maintains the triangle to become an entity and under the influence of what I say—this Holy Ghost recognizing the flame which is in each point that sends down to Earth to represent His Endlessness for humanity.

And it is then that that what is my real wish is kindled and flares up. The little triangle is only at the point where a man wishes and where he has a little pilot light which he knows is subject to all the destructive forces of nature. He wishes to protect it and he would like it to glow and give light and heat, and he's afraid that maybe prematurely it will blow out; and so in his design of a triangle he indicates that something in him is alive, but he needs help and it is that help he asks for to save his Soul because that what is the pilot light is the beginning of his Soul when afterwards it will grow out.

The pilot light in a man is in his brain; it's not in his heart. The brain is helpful to indicate already in an unconscious state the direction in which man can go, but that what is in the brain is the knowledge which has come from his intuitive life. And this is really then how it happens that if a man wishes to Work, that what instigates this kind of a wish comes from his Magnetic Center wishing to be set free. And then in the creation of 'I' and the formation of that what will be his heart functioning, that then the Lord descends upon man and that He helps the pilot light with his superior knowledge, strength and freedom from space to make that grow out with the energy as coming from above.

The prayer of a man when he wishes to unite with His Endlessness always should be indicated by a triangle and not by the Law of Seven. The Law of Seven when one prays and one asks for all kind of things having something to do with the existence of his life on Earth will not be heard by the Lord. It is only when there are the three points which will be united when a man uses his three centers in the aim to reach God that such a prayer coming from his heart, coming from his

mind, coming from his physical body in which the head, the heart and the hands are united—even unconsciously indicating because of this tri-unity that it is not for this life and it is not for this Earth; but that the first requirement is that what is essentially oneself realizing more and more the dependence on the Law of Three and wishing to get away from the 'one-four-two-eight-five-seven' so that then the completion of a Man can reach the point 'nine' in which then the Law of Three is simply consumed because of the circumference of the circle and that what is the circumference becoming spiral takes with it this triangle and the three points—'nine,' 'three' and 'six'—becoming closer and closer dependent entirely on how many cycles one has to go through before the final point will be reached.

Whatever levels there are for this kind of development of which we know really very little, than only a few states of Consciousness—that then in Man when he prays, he prays for the possibility that his triangle becoming one; that what he sends up as his flare towards the Lord is a result of his wish to create and it remains a little bit of a plateau, although at a higher level, and then he waits. But the flame is kept going as a little light wishing constantly to become eternal.

That is why Man has to keep on having an 'I', which 'I' can remain Awake so that then when this 'I' is Awake and the Lord comes to turn it on further and higher and in time in full glow, that he will not miss that event of his life. It is that point at which his ordinary existence as the outer world gradually disappearing, living more and more in his Inner Life, that that what is essentially his Inner Life becoming closer and closer to the point of Magnetic Center, reaches at that point of that what is of paramount value in himself—that what is his life in Essential Essence, willing to leave entirely the Law of Seven and entering through the Law of Three into fusion with His Endlessness.

I talk now many times about Work as having a very definite emotional quality—and that when one considers this whole question of wanting to Work, one has to enter it in fear and trepidation. One is in the presence of something and simply to say it is worthwhile is really a little stupid. It is the question of your life because it is really that what will determine if ever you will be out of all forms and be freed from them; and in 'at-one-ment' you will be able to continue to live.

Approach Work as you would approach, when you are very young, your father—not knowing enough about how human he is; one has an image of God and that what one first sees when one opens one's eyes and the persons around: logically it would be the father as that what was the cause of his arising, that then the child will recognize in his father the mighty force of the universe.

This is a child's real 'Self' and this 'Self' which we write with a capital "S" is that what afterwards requires more and more knowledge. It is as if this real Self is almost endlessly empty and wishes fulfillment, wishes to grow to its fullness; and that all during one's life that what is one's Self has been pushed in the background and instead of being a child of the real father, that he comes a stepchild of a substitute. One wants in Work to establish again the real relationship of one's life as one lives it with that what is the totality of God as He lives His life. One wants to bring back the real relationship to be as a child and then to enter into the Kingdom of Heaven. One wants to use vehicles which can be useful for the possibility of continuing this life through all kinds of forms. One wants to build a Kesdjanian Body which then with the heart as a central point will take care of the formation of that what is given during an emotional state as a possibility of development for oneself when once that life is free from the physical body.

It will go through stages of a Soul ultimately when the Soul can be, and then realizing in the necessity of fusion of three bodies, the oneness which then can exist enters into the realm of Cosmic Consciousness. And again whatever there may be at different other levels above—above or like concentric circles within and within and within reaching finally that what one really wishes: to be at rest in the midst of activity.

The necessity of seeing this—that is, the necessity of realizing also what is inherent in coming to the Barn so that at a certain time in your life like this that you are reminded of the sanctity of that what you call your life; and that this holy, beautiful, sacred posture one should take regarding the opportunities and possibilities existing for you to reach freedom and that your wish for freedom should really predominate; and then knowing it, you will have a chance then to leave all your dirty clothes behind and let them be and play around with the Law of Seven all they wish, but you go and you go home because your home ultimately will have to be with God. That's the understanding of

this Work at the place where it is. It will be the understanding of any place you will go to in Consciousness. It will enable you when you are Conscious—that this what was 'I' and the triangle existing of which 'I' was a point, having become one, that—that is Consciousness and Conscience and Will in one which then means Omnipotence for the Lord.

M1987

When Gurdjieff talks about super efforts as he used the word last night, he means not just anything and not just anything that looks a little like an effort. A super effort involves three centers. An effort involves two centers, perhaps sometimes one when it is quite intense it can be an intellectual effort. Also it can be an emotional effort. Intellectual effort is to try to ponder about the value of an experience. Perhaps put it in words, but in any event looking for clarity. An emotional effort requires a posture. It means that at a certain time when this emotional energy seems to be available then that person is open enough to be able to say, "I wish to receive," then an emotional posture is one of dedication and a wish to receive as if in the presence of something of a much higher quality than he is in ordinary life.

When the two are combined it's a different thing. Because then the effort has a very definite purpose. It not only the posture and it not only the insight there is in such an effort and this is an effort for Work, a wish to do something and to become active. When a super effort is made the activity is taking place in accordance with one's Conscience and Consciousness to the extent that there is that kind of development within you. Small as it may be, at times, at such a time the three centers are united and the super effort makes out of the person a unit. Why a unit? Why do we think that a unit that is an entity is so important?

You must understand a little more about the Law of Three. The Law of Seven, is phenomenon, as phenomenon; the Law of Three, the noumena behind the Law of Seven. The Law of Seven is the octave in two triads connected with Fa. That makes it seven. The two triads are important first to remind you that behind the Law of Seven there is the Law of Three and it becomes obvious as a manifestation in the Do Re Mi and in the Sol La Si. But then when the Law of Seven is understood, and recently I talked and perhaps you have listened to that tape, it is then as if out of the Law of Seven there appears the Law of Three by Do, Fa plus Si-Do.

That Law of Three dissolves the seven and in three when an effort is made which leads to a super effort, the three becomes one. And when they are one they are ready to start on a new journey to create another Law of Three. The oneness of a man is the possibility for him to develop the three centers into three bodies: the development of the physical body in its looseness and freedom from manifestations, the development of an Emotional body which includes then the Sol La Si of aspiration, inspiration, and silence, and the total

development of the octave of Intellect which we call Soul in its own grandeur, when the three Si-Do's of each octave are connected and fused, when the three Fa's of all of octave's, the three octaves have been connected and then the fundamental Do's of each octave have been connected, then the man is complete.

Man as he is on the Earth, and as he then is in that state becomes ready to enter into Cosmic Consciousness. The aim for a man does not end just with little effort. It ends only when the super effort has given him the chance to become really one and then to be noticed as non-dimensional by His Endlessness. It is for that reason that one talks about going through the eye of a needle. This is the reduction of a man to that kind of nothingness as far as manifestation is conceived, that reality as far as the potentiality is conceived.

Section 4

The Cosmic Ray; Magnetic Center; ‘I’; Fusion

I would like very much to go further in descriptions of this kind if such a theory can help you, because why is the Earth in the place where it is? We call it a Cosmic Ray, it is an octave again which represents as coming from the Sun Absolute an involutionary creation which at certain points in the universe crystallizes out and it goes then down the scale, the Law of Seven, and reaches Sol at the point where we are as our Sun in our solar system. The La and the Si are indications of the totality of all solar systems and the Si are the indications of all Milky Ways. The Si-Do is the going over in that scale towards the Sun Absolute which means that that what is the law reigning or governing Si is three and the law governing the Do of the new octave as the center of a universe is only one.

So when out of three one exists, there is a change over from one level to another. Coming down the scale and reaching Sol which is our solar system's Sun, what is Fa is the realm of the planets around the Sun. What is Mi is the Earth. The Earth in itself, although there is also a Re and a Do, the Re happens to be the Moon. The Do which might be called the growing point of an involutionary octave is what we call 'Anulios'. About Anulios you can read in *All and Everything* a little bit if you wish; I don't want to explain that now. In any event what is important, the Earth is at Mi and the Earth is subject to the law of evolution in order to keep the points of crystallization on the Cosmic Ray in balance with each other. You must understand these things because, I've said yesterday, the universe is intelligently governed.

If you look at the stars and you could see it today if you looked in the direction of the east; there is Orion. It's a beautiful evening tonight, and you could see Orion and the fixed stars which are there as a constellation and have been from time immemorial in that particular place with the sword of Orion and, of course, Sirius in the neighborhood and all that if you know a little bit about star knowledge. If anyone seeing that in a sky like tonight, is not struck and doesn't feel awe in the presence of such grandeur, he really has no emotion.

What a person should become is, of course, more and more sensitive and gradually understand the intellectual working of this kind of a description of Work on oneself, so that then he becomes more apt to understand what is an emotional quality involved in this kind of Work. Obviously it is dependent on my wish to want to continue so that something of me could become Self-Conscious and that hoping that by having this Self-Consciousness, even if it is

very small in the beginning, that the Consciousness will start to expand and that again and again my Conscience will become more overpowering, giving then definitely guidance so that what I, as a human being, should do on Earth in order, not to improve myself, but in order to grow up and to understand for myself my aim in becoming more and more free from the level where I am, proceeding gradually - I don't know if you know much about theosophy, of the different layers of the universe one has to go through, of course very logically built up: seven of them in accordance with the law of an octave - but when one understands the balance which is needed between involution and evolution, then applying it to what is Man, the balance for him is that he starts to evolve, because if he doesn't he is subject to the law of involution and that means for him destruction. It goes over from where he is first into the manifestations of the Moon and then it will go over to Anulios and that will be the last life point of a Man; after that one says it goes into Negative Absolutism, but again I say it's only a little word.

The Earth is completely subject to the same principles of involution and evolution. The Earth, Mother Nature, is interested to reach a level of a planet. Gurdjieff calls the Earth an unfortunate planet because it happens to be at a terribly unfortunate place in the Cosmic Ray which is indicated by the one-and-a-half note and it cannot over-bridge that until it becomes a planet. And the aim for Mother Nature is to make the life on Earth correspond to the possibilities of life of mankind on Earth. And it is up to each person, if he can understand the laws of nature, to make himself correspond to the potentiality inherent in the laws of Nature and following through on such laws, changing Nature into Great Nature, which governs the rest of the universe outside of our solar system.

The task for a man on Earth, particularly when the conditions on Earth are so abominable, when they are terrible because of maybe our fault, maybe because we did not know any better, maybe as an indication also of an intellectual governing of the totality of the universe of which the Earth is part, nevertheless the conditions as we find them and having gone on in the direction of selfishness gradually have created a monster that is now devouring us and we know that economically; we know it cosmologically; we know it by catastrophes; we know it by the discontent; we know it by rebellion; we know it by the confused states in which we are; we know it that we cannot get out of it or there is nothing to extricate ourselves, than only that what could grow within one and then become independent on the conditions of the surface but gradually returning with material which is less destructible to the Earth to be able to participate in the conditions of the Earth and in that way help mankind and, of course, help Mother Nature.

Josie: Why Mother Nature wants us to remain asleep. I don't understand that.

Mr. Nyland: Yah, it's interesting question. It has to do with the structure of the universe. I do not know— I've mentioned, I think, the Ray of Creation and also the reason why, for convenience sake and also in order to have our ordinary mind grasp more or less what could be the reason for the universe as a whole existing, that the Ray of Creation is a very good symbol. I call it a symbol because I don't think it is in actuality the case. That is, it is not the truth about the universe. But it is a very convenient way of imagining how, from the Sun Absolute, a certain energy was sent out. Well, if that is the Ray of Creation and I've mentioned it before, I think, even in these meetings there is a certain point which, on that scale represented by the Law of Seven, is the state of Mi; that is, coming from the Si and beginning with the Si-Do and the second step, La, the third one, Sol then Fa, then Mi. Mother Nature, the Earth, belongs to that particular point Mi, in which of course there is still the Do and the Re, which are the Moon and Anulios in that Ray.

The reason why we assume that the Earth exists at that particular place is not because it ultimately could not move up. It could become a real planet but at the present time it isn't, and as you know Gurdjieff calls it unfortunate. Mother Nature, as the Earth belonging to this Ray of Creation, is also subject to the Law of Evolution. It has been created as the result of the Involutionary Law. And in order to compensate for itself to remain in the place where it is, it has to have an aspect also of evolution, otherwise it would not be in balance and it would not stay where it is at the present time, because if there is a current that comes from the Sun Absolute, it would carry the Earth away with it.

You can say the Earth is crystallized at a certain point. At the same time it still remains subject to the Law of Involution, which is the law extending from the Sun Absolute towards the end of the universe, which is sometimes called the Negative Absolute. At the same time for Mother Earth to remain in equilibrium at the place where she is, even if she is in a crystallized form, means that it has to be subject also to the possibility of further evolving, as it were, going back to the point of origin. And when it is at Mi in this particular scale, the next step would be Fa. The Fa note on that scale is represented by the totality of all planets, that is, the planetary system, representing on that scale a certain way of how different other bodies in the universe are related to each

other, is compared within ourselves as the state of our emotions, and Mother Earth is compared to the physical body.

Now when we talk about the sleep of Mother Nature, we talk about the condition which has been created as a result of an Involutionary Law, and the process of crystallization meant that Mother Nature at that time was put to sleep. When on this Earth there are people like human beings which are subject to the influence of the Earth— because we know, we are influenced by it—the very fact of the existence of the law of gravity means that we cannot even get away from this Earth. It also means that the different conditions of the Earth are rubbing off on the people who happen to live on it. And so in comparing that what is represented by a Ray of Creation, and then looking out at ourselves, we start to see if there is any relationship between this total Ray and we ourselves as a totality of our own little world represented by the physical body, by the emotional states and by the mental activity. Then we start to compare the state of Mother Earth with the state of our body, and we say that if Mother Earth is crystallized out and is in the state of sleep, my body is also in a state of sleep. It is there, it is crystallized out, but all it has in it for its functioning is a feeling and an intellectual center.

Now among people there is sometimes someone who doesn't believe that the Involutionary Law should continue the way it is. It is held up by the crystallization, but in order to give further equilibrium to that law, particularly when it extends in the direction of the Si-Do as the Sun Absolute, there has to be an Evolutionary Law which compensates for it. That is again, applying it ourselves, something in us is interested in the possibility of growing out of this state of crystallization of the body, and wishing then to develop that what is potential in us as an emotional state or even an intellectual activity. Very much the same as Mother Nature, being asleep now in her state of crystallization, also has at certain times in her own development a possibility of wanting to become that what it is not now and going up the scale and becoming a real planet. So Mother Nature is not always asleep. There is something in Mother Nature which is not asleep at all, very much like we are not always asleep and there is something within us which wants at a certain time to Wake up also. And we simply say the interest we have in the law of evolving is very much the same as something within Mother Nature, as the Earth totally, also existing at a certain place, where then there is a realization of the bondage of Earth itself and a desire at the same time to become free from that bondage.

Look at Mother Nature as the Earth as we know it, as having certain qualities— and there are very definitely on the Earth itself as we know

different regions which have special assignments, and that certain conditions exist in certain parts of the Earth which do not exist in other parts. And it is very much the same as the totality of the Earth, described as a body, that that what we are, as this physical body, also has certain functions to fulfill dependent on certain parts of the body itself. And so this desire that exists in the Earth for wishing to evolve also exists only in such places where there is a sensitivity of the Earth itself with a desire actually to become more than it is. The rest of the Earth remains in a state of sleep. And there are definitely certain places like that in the world which are gradually becoming more and more discovered.

What actually is the birth place, for instance, of mankind? Is it Tibet? Is it this question of British India? Is it a question there where all the races forming then gradually the Indo-Germanic and from there also going in different directions of Mongolia place, and then adding to that the influence of whatever we know of history regarding Babylon or Abyssinia or that what actually became Ethiopia or Egypt and that what is now Africa—that that is the so-called Indo-African direction. There were three directions from which this seat of beginning of life started to evolve. Why did it happen to be there? That is of course a very interesting question.

But there are many questions like that regarding the Earth. Why is there a certain place where there is a magnetic pole? Why is it there at that particular place? What is the meaning for the North Pole and the South Pole? What is the meaning of the rotation of the Earth? What is the meaning of the differences in climates on the Earth itself? What is the meaning of where is the greatest depth of the ocean? What is the meaning of the constancy of a temperature at a certain place of the Earth, and things of that kind which become more and more, as I say, known and indicating that the Earth is a totality of a body and that as such it has exactly the same kind of quality but on a much larger scale as we have as human beings— as represented by the body and the feeling, and by the emotions.

The Earth is asleep. The greatest part is asleep. There are certain places where it is not wanting to sleep. There are certain places where there is gestation, where different cultures have had a certain meaning, where certain cultures are still beginning to develop, where certain things have been reached and where that what is the culture has outlived it's usefulness. And many of such racial qualities, comparing the different people from anthropology until that what we call culture in the highest sense of the word, whatever it may be, I'm not quarreling about it, but many times what we consider a high culture is

no culture at all; but that there is a certain progress in the development of the Earth itself historically from way back as far as we can go into antiquity until at the present time finding ourselves with the United Nations. There is aliveness in the Earth itself. It is represented by the totality of a group of people who are human beings. All right?

Josie: And does mankind, like our evolution, affect the Earth's evolution?

Mr. Nyland: The totality of the Earth is made up of different cells. Organic kingdom is the representation of life on Earth, and it is made up of different people as personalities. Such people are cells of the total body of this Earth, very much the same as this body, which is physical, is made up of different cells which have certain functions to fulfill. On the Earth there are certain groups of people who fulfill the function of the heart of the Earth. There are certain groups of people who fulfill the function of the intellect of the Earth. There are certain people who fulfill the function of sex of this Earth. And in that way exactly like the body is made up of many supporting cells, and some cells which have special reasons for existence and are forming organs with very special functions, in exactly the same way the Earth also will have that kind of totality so that that what takes place on the Earth is again, in a grander scale of different proportions, in principle exactly the same as what takes place for a personality.

All right? Yah. It's a wonderful picture to see that: the function of organic kingdom on this Earth as the life-giving force to Mother Earth itself, and the potentialities which also exist on this Earth the same way as they exist within a human being. When the possibility for the development of the Earth becomes dependent on the development of human beings on this Earth, so that they, if they could become Conscious and Conscientious and are in sufficient quantity, the Earth itself could become a planet.

M1165 Cosmic Ray

For whatever reason that the Earth existed and also the particular place where it happens to be, it is apparently a condition that we discover pragmatically without being able to explain it. And that simply is baaed on the fact that man dies after a little while in order to set free that form of life which is now in him and with which you might - was born - or rather was put in him when he was born. If that is the truth, that is - if there's really a reason to believe it, that Life as such doesn't belong here, or rather that Life totally belongs to the totality of all Life, that it really, theoretically speaking, that what is Life should remain Infinity, that would never be put into any kind of a finite form - then one can understand that there has to be a striving from that what is now finite towards Infinity. In order to explain it we use the idea of a Cosmic Ray. But a Cosmic Ray is constantly dependent on certain forces which go left or right or up or down or inside or outside, and all the time compensate each other and create between the two a balance in which then at certain times, certain forms crystallize out.

The reason for that is not so easy to understand, because one can say evolutionarily, why shouldn't it continue in a certain direction and if it is Infinity it would return to itself. And that when Involution happens to be the compensating force to make an equilibrium with the Evolutionary force, that the concept would be much easier, since we assume that everything that exists, exists. And again theoretically it's the only solution to it, but practically speaking it is not what we can conceive of. And it is that we on Earth are limited in our minds to have a concept of Infinity. If that were not the case, if we could be, let's say, understandably enough, know what a concept of Infinity is, man would not have the difficulty he is living under on Earth at the present time. But, I say, we are living under that because we know our limitations. The limitations probably are dependent on the particular place of the crystallization on this particular compensation of two forces; and at certain points, in indicating a point of Involution and Evolution in which this balance is struck - that what is now called the Earth, happens to be at the place which is - you might say - unfortunate.

Again, why it is necessary to accept this question of a Cosmic Ray in accordance with a scale of a Law of Seven. (- - -) again based on our own experiences on Earth where we find the Law of Seven seemingly operating but the further we progress in understanding a law in our life the more we will see that the Law of Seven has been replaced by the Law of Three, and that often the Law of Three - also subject to certain concepts of which we are capable and

partly experiences which we can have in moments
of real Consciousness, that the Law of Three has become One, and that this particular fusion process, also the Earth and all the different planets and all other heavenly bodies belonging to our cosmic ray will then be - again, for our mm concept - be put into a point as if it extends from the Positive Absolute to the Negative one, and again, the concept for Infinity would have to indicate that the Positive and Negative Absolute must also be One; and that it could be split not even into Positive and Negative.

So you see, ail of it is based on the realization of our own experience, and experience of which we are capable at the present time simply is limited by that what we happen to be, and we find words for it in order to indicate the impossibility of growing further from the place where we are and say it is Mother Nature which does that to us - it probably is the particular place we happen to be in this strange kind of configuration of a Ray of Creation extending from the Sun Absolute and returning again to itself. Such concepts we cannot really fathom. We only believe that they have to exist in order to satisfy our own mind. The closer we come to a realization of the mind not being limited the way it is at the present time but becoming more and more Conscious the more such concepts all fall into place, and that the question of Earth then, ultimately becomes a question of a place where Infinity also can be experienced and as such then becomes part of the totality of all things that there is no division any more between Earth or Planets or Sun. It must be based of course on the realization of oneself the way one is and that man can become in that sense a three unit being. The actual Being of himself at a certain time when he reaches this form of understanding, man becomes One and in that sense as One he has become God. So that for him, then, this finiteness that (- - -) entirely and that what exists and only exists is Infinity.

Now the reasons why man happens to be limited in that viewpoint I don't think it's so easy to explain. One can say it happens to be a particular Fa place in the Cosmic Ray. But that is only begging the question. One has to realize that that what man is whenever he is put into any kind of a form, is men limited to both the rules and the laws of the form, and this happens to be us. And this is a very strange idea that Life is separated into different parts as represented by ordinary human beings or other forms of life, that Life never should really exist like that. But you see we have no explanation for it, But the totality of all things existing without having any kind of a form for our self is quite contrary to our own experience of being a human being. Now, this whole question - it relates itself - that at any one time that what is Infinity can exist for one, and more and more I Work, and more and more I become Conscious,

more and move it becomes part of me, and more and more it is necessary to remind myself that that what could exist within myself as the ultimate of my Inner Life always can be there for the purpose that I call the realization of the God within one is really the solution to man's life, and the way he is to live, And when finally he comes to that conclusion, that One is All, that also man is All, because man must be in All otherwise God could not be All. Just continue.

M1830

Work is something I must try to find out what it means, that one must give less and less attention to the old forms of experiences which, as I say, remain in the way as long as you keep on hanging onto them. Let them go. They were beautiful at the time. And a new experience, even if it is interpreted in a certain way, one is not quite sure. But why do you want to be sure? Of what? What good does it do? It still leaves the question: Do I Work in the way I understand Work now, and not the way my grandfather would have told it to me when I was a little boy hanging over his knee and falling half asleep and when he would tell me a story? That's all so beautiful, but that is not what we mean when we say we have to make something, out of this world, for the possibility of further growth of oneself. It's an entirely different set of concepts. One doesn't think about them usually in ordinary life. And the more one starts to read esoteric books without any further application, or without any indication that they ought to be applied, where it is still a little bit of lovely intellectual gymnastics, where it is very interesting for the mind to have a table of Hydrogen, without having to do anything with it, not even understanding what are meant by 'forty-eight' or 'ninety-six' or whatever it is that are numbers, numbers, numbers, one after the other.

We have two numbers. One is seven, and the other is three. That's what we are interested in. And we're interested primarily, in the beginning - in our unconscious state - in seven, the Law of Seven - an octave, we say. Sometimes we expand that, because it does not apply all the time. We say there are really two other points also that I must consider, and then the total value of the Law of Seven would be a Law of Nine. But I hesitate a little bit about that because I'm not quite sure how seven and nine are related, than only I can make it out of seven - I can make nine - I can put two to it, of course; I can divide it up into two sets of three and one, and then I can see the three. I add another three. And then I get ten. And all kind of things I can do with it if I want to. But I'm interested in ordinary phenomena of life. And I find that the Law of Seven gives a little indication of what is taking place.

And then when I want to lift the veil, as I say, of the Temple - and the story is that when I do, I will die - my intellect sometimes forces me to do such things; that is, I sometimes am forced, by my intellect, to continue to live in conditions which I know are deleterious, and I cannot stand because I'm too sensitive. And if I continue with that, I die to that group, and I must leave. Of course this can happen. But it is only because you stared yourself blind on the law of phenomena only, because in each person you could see the Law of

Seven and a representation of the Law of Seven in all the events of the world as we know it, because the Law of Seven belongs to the Earth. And it is on that basis that we start to describe ourselves. And without going into an inner existence, I will not discover the Law of Three out of the Law of Seven, until I do something.

The analysis of the Law of Seven - that is, the consideration of what takes place on Earth when I start to analyze how is seven made up, I see two triads: Do-Re-Mi and Sol-La-Si, connected with what - something; according to the octave, a kind of a large bridge of one and a half notes. But it gives me already a concept. There is a three somewhere. Then I look at the totality of my life. I say 'Do'; 'Fa' - which I know is a difficult point; 'Si-Do'. Again, three. I discover a law behind the Law of Seven. I start to realize that that what is the Law of Seven as described on an Enneagram is there, but in order to give it balance, and not touching, in the Law of Seven - which is only 1-4-2-8-5-7, never six, never three, never nine - I say, "There is something suspicious about not having a three. Why a one and a two, and why then skip to four? And five - and no six - I go to seven and eight. I go back again to one, I never reach nine." Then I say, "That Enneagram has to have a double meaning." And when I become familiar with it, I see that a triangle balances the Law of Seven. And then I become familiar with three, with six, with nine. And I say, "Strange. Three times three is nine." Then measure is different.

Then I start to see that in the old laws of nature, the old laws of the past, the old laws of all my experiences unconsciously, I never discovered really, where is the three, than only when I have been thinking about my youth; when, in the time when I started to grow up and became a little bit responsible, such questions did come to one's mind; and that every once in a while a poem is written from that period. And sometimes a little bit of an essay or a statement, not understanding it, perhaps even repetitious from something that one hears about God the Father, and the Son and the Holy Ghost , or sometimes thinking 'father, mother, child', sometimes considering positive and negative and almost smelling the possibility of a neutrality between, because I know there is a neutrality when I go from the positive to the negative. When I'm a little scientific I say, "Where is the zero?" It is accepted at a certain point. And one says that point certainly is the melting point of ice. And then I go over from a liquid into the solidity. But it is not as yet zero. And there is no universal scale of temperature until I come to absolute zero, 273 below. And then I know that from there on, everything becomes positive.

You see, when that happens and one thinks about these ideas - because when one is young, one is also very sensitive - and every once in a while, recalling them, and taking them, and reading, and then reminiscing, it is a very good antidote to offset the present conditions of being hurt too much. At such a time one was not hurt. At such a time one was happy, but within oneself. At such a time one could feel the Law of Three. One knew the Law of Seven with one's mind. The Law of Three became a quantity within one's heart, and a quantity of a tremendously high quality. You see, the two points on Earth, between a line - when that what then for further measurement becomes another kind of an axis, Y, X and Z - indicated the Law of Three. A cube. When one talks about dimensions, there is a three, and then there is a solid. And it remains solid even if there are four or five or as many angles and corners as you may wish. But the three always remains fundamental.

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Try to see the Enneagram. Try to visualize what takes place when the Law of Seven crosses the Law of Three. This is what I mean: When ordinary law and life is crossed by that what is spiritual existence and inner life, when that what is Objectivity starts to become interested in the conditions of the Earth and in the subjectivity, in crossing and uniting participates in that what is unconsciously to be done, that then the help from the objective possibility will enable a man to become free from the debts of Mother Nature a little sooner, without disturbing her and without being hurt by having to give up what one already long ago was willing to give up, but could not.

It is like in Hamlet, when he says, "I take," someone - Antonio, I think - said, "I take my farewell from you, sir." And Hamlet says, "You cannot take anything from me that I'm not more willing to give." This is how Objectivity takes subjectivity from a man. When he is willing to give and say 'farewell' to his subjectivity, Mother Nature cannot take it from you, because you are ahead of the game; and you give it to her, because there is no further use. You live in a different world, and that is the striving towards a further understanding of the laws of the Universe.

These thoughts should, to some extent, go on a little piece of paper, somewhere in your pocketbook. And you should take them out once in a while when things are quiet, and particularly now when the spring is here and you can afford to sit outside without too much of a coat, and that the wind can come and there are the birds already singing early in the morning; and the flowers which come gradually, also gingerly, not very — very daring as yet,

maybe still a little bit much cold, but they will come. They will come also maybe too soon.

The hope one must have within one's heart, the faith one must have within one's mind, the wish one must have within that what is Kesdjanian, the Will which must come from the direction of a Conscious mind - such a man has an aim, such a man will be able to cross all bridges. But cross first the bridge of your ordinary life. That what is within one's ordinary life is Fa, which, when one crosses it, entitles one to a new lease on life in the form of air, but purified by something that one doesn't know as yet. But all polluted forms of unconsciousness have disappeared and in their place is a stream of purity.

Good night.

M1225

Tom Records: Along these same lines, I recently read that it was suggested that the trinity is really a variant on the quatrinity in which the devil has been eliminated, and I couldn't help but notice that in, um, written reports of some of Gurdjieff's early meetings, he sometimes spoke of four bodies and not of three. I'm wondering if his ideas changed on this or.....

Mr. Nyland: No, there is a Law of Three and there is a Law of Four and they are related in the totality of twelve, so that twelve is three times four and four times three. If you take the Zodiac, it can be divided into two crosses and a set of four triangles, and each sign is related to another sign and they are divided by means of one cross in accordance with the cardinal cross, that is Aries and Cancer and Capricorn, wait a minute, let me see for a moment that I don't mix them up.....Aries, Cancer Libra and Capricorn is one cross. The second cross, I forgot exactly if they call that the steady because it is one sign removed from Aries, it is also a cross sign. Those are four combinations together which will make the cross and then the four that are triangles are the signs in accordance with the four (elements), air, fire, water, and earth. The Aristotelian.

Well, the combination between the three and four is when it is a totality like the twelve of the zodiac, it becomes one unit, and that then in dividing it one can go in the direction of the Law of Three, or in the direction of the Law of Four. Now, in order on a lower plane, to connect the three and the four together, sometimes the three become one as and as one is counted as number four. You see, whenever there is a progress from a triad to the next one, that which functions as the motivating power between the first triad and the second, is the combination of the first three becoming one, which is then called four. And the question of the bodies, if one has three bodies and they are connected all together and fused into one, it forms, of course, another body, which contains all three. It would be a fourth body, but it is made up of the other three. In exactly the same way, if I take the three as units for the Zodiac, and I multiply them in this case by four, that then the totality of what is represented by twelve contains all the bodies, either of three or of four and then I am back again in the unit, which in the astrological sense is a unit for our ordinary system of the (- - -) of our solar system. Ultimately going up it doesn't matter if you start with three and four because you end up in the same way as a unit of twelve.

But if you go down to a lower scale, you have to start to develop certain ideas that can stand on its own, and whenever you talk about a phenomenal world, certain forms will take place as the result of the Law of Three or the

Law of fFour. The Law of Seven is three and four together. But it is a strange combination because it is not multiplication, it is simply addition. Whenever one has anything that belongs to either the four as a circle, which I now divide into four sections, and I call them quadrants, I'm then living in what Gurdjieff calls the 'All-Quarter-Maintainer World' and it is quiet definitely that image which is applicable to Earth which I now apply to the heavens as a whole assuming that the totality of a circle is still there in the same way as I would like to realize it or actualize it in ordinary life on Earth as a circle. And as I say these definitions really overlap to some extent, but it is of no particular value when you come further up where it all joins together into one.

And sometimes the one phase and sometimes the other is much more important. For instance, if you take the Aristotelian idea of the four elements, gradually out of that four element combination, there were eight totally, and after the eight there became twelve dependent upon the relative value of the original four. So that then the law of three became the three times four, so that that what then became noumena was using the phenomena of the four. The result again was twelve, and numerologically, it was again three. You see I think it is very interesting to fantasize a little bit about it, that one says, yes, this is one center and another center and another center, the totality of the being comprising the three centers is quite definitely a different kind of a unit and as such it becomes number four. But it is not equal in value. And the four ultimately becomes dependent on the three.

I think if one wants to understand it from a noumenal standpoint, you have to come back to the three, and that only for the ease of trying to understand it in the phenomenal world, I use the terminology of four, because it is closer to it. Again, it's confusing, isn't it?

Tom: Somewhat.

Mr. Nyland: Well, four comes really from two squared. And the two squared is based on positive and negative as two, as a continuation of this concept, as a law above and below and nothing else. And therefore, the Law of Four will always remain in the phenomenal world. As soon as it is understood as a result of three plus one, one can go over from the phenomenal world into the noumenal world you see, that is how the relation is; the same way as the Law of Seven goes over into the Law of Three if one considers Do Fa and Si- Do.

M1533

What is it that takes place when I Work? What can I even expect? What can I believe in? What can I have to have hold, to give hold to me something that becomes for me my solidity, that I can put my arm out and touch. And I know when I touch it that something flows over into me and kindles life in me to a full flame of fire. It is as if the three elements: water, air and earth are combined. Then out of each one of them that quality comes which gives me life, which gives me heat. And that fire, as one of the four elements is different from the other three. And that the three contribute to the formation of the All-Quarters-Maintainer, when that actually, as fire becomes four. So that out of the three, the law of noumena that is, what is noticed when one is Awake, comes the law of phenomena, As four. Affecting me on Earth as giving me warmth, wish, joy and light; and if mlisuaed, destruction. That is why one says; don't play with fire.

Whatever one is, the three and the four make the Law of Seven. The three is in the Law of Seven, when the two triads are connected by Fa. So that in the Law of Seven there is behind the activity that what is reality, that what makes life in activity beyond all action, and free from it. Do, Fa, Si-Do. That is the big triangle. That is the triangle in which that what is octave will be pulled together to a point before it can enter into the body of the holies.

The opening to Essential Essence is at the beginning is only a pinprick. And one can hardly go through it. And one has to widen it. And our Work means that I try to drill more and more a hole, an openness. First that I know I've reached the inside, then I take out the drill and I can try to look and there's no light in it. And how can I make light inside when it has to come from the outside? By kind of Working in such a way that that what is inside starts to wish to live. This is Magnetic Center within Essential Essence. When there is the surrounding in such a way, that it cannot be helped but that Magnetic Center knows that there is that "I" wishing to set it free. Then there will be light inside and I can continue to drill the hole until the "I" can put his hands through, and help that what is Magnetic Center to come out.

Fusion of a man, with his three bodies, to become a real "I" is of that kind. Magnetic Center can divide into three parts. And it will then help Consciousness and Conscience and it will return to the Will of man. And in these three when he fuses and becomes harmonious as a man, then he has ended his life in this Solar System. And no further is required of him because

he has done his task. He fulfills the first three rules, an as I said Tuesday, he is ready for four and five.

It's very long what I've said, I'm sorry. But sometimes it's necessary to bring to a logical conclusion, certain statements, and to make them, to show, to make you feel, that they all belong, because that is perspective of All and Everything.

M1589

This is what 'I' reminds one of, "You have a responsibility," it says, "to remain a man, and to remember that Man is created in the image, not of God, but of the Totality of the Universe as represented by the Law of Triamonia." And that for that reason the responsibility has to be in relation to that, and not in relation to ordinary Laws of Seven which we all know about, and where, unconsciously, we continue to maintain them in this life.

But that there is besides that within this particular Law of Seven, the possibility of the realization of a Law of Three, and that we are blind to it, simply means that our 'I' is not awake. We do not see that there are three forces, and we don't know that we are the third force; that we as Man belong inbetween that what is involution and evolution. And that we at this point of crystallization have lost the concept of being an active part as a force, having a function to fulfill in relation to the two forces, of course we know, and they say, "so Above, so Below," positive and negative. That then Man starts to understand by means of the whispering of the 'I' through his Conscience, that Magnetic Center is really the third force when it is allowed to present itself and to take part in the activities of the daily life.

This is the secret that 'I' will give you. And it is up to each person becoming responsible enough to wish to listen, really to listen quite well - so that I first know something is there, that something has to be done, and then my Wish will say, "I will try." Then a change takes place, because then the attitude towards the utilization of one's energies changes entirely. One starts to consider one's body as an instrument for the formation of something else of a higher kind in order to free oneself from the Karma of the body and the Karma of the Earth. And that then it is indicated that that what is not as yet sufficiently full grown, that something has to be built like a house.

The end which is the Beginning

M2426

This particular scale applies to the development of a man in the sense of Self-consciousness. There are three octaves like that in accordance with our own terminology. In reality they don't exist that way. But there is a Spiritual octave which belongs to the Cosmic Conscious realm. And there is also another octave not divided into seven belonging to the Universal Consciousness, here it is divided only in three. Because the realization of the closeness of unity, which is of course, you might say, at the end which is the beginning, and which is the totality of Omnipresence. And which is the concept of Infinity, is everywhere and always and that then, the Law of Seven has been telescoped into Three. And will be further telescoped into One